The Princeton Seminary Bulletin

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PRINCIPLES OF POLICY

SCARCELY less important than the foundations of truth upon which a theological seminary is built, and the thought and life of the teachers who interpret that truth to their students, are the principles of practical policy which guide the course of the institution. So far as Princeton Seminary is concerned, these principles are four in number.

1. The principle of *selection.* Candidates for the Christian ministry should be selected with greater care than candidates for any other calling or profession. The best must be enlisted for the highest. Christ's service is worthy of the best; the Christian Church needs the best; the contemporary situation can be adequately met only by the best. But by the "best" we do not mean members of a brain trust, or even first-class minds; although, other things being equal, we covet for the ministry men of the highest intellectual endowment. By the "best" we mean young men who, according to every criterion that ought rightly to be applied—a personal experience of the power of Christ, the possession of natural gifts, a sense of call to full-time Christian service, a creditable academic record, the recommendation of persons in whom we have confidence—give evidence that they should be admitted to preparation for the ministry of the Word.

We try not to be sophisticated or high-browed in our judgment; but we do want to be sure, according to our fallible human standards, that we admit to the Seminary and carry through three years of study young men who will honor their Lord in the work of His Church. In the application of our criterion we try to be dispassionate, impartial and objective, impressed not by an applicant's pedigree or the college from which he comes, but only by himself. We earnestly crave the cooperation of our Alumni in challenging the best Christian young men with the claims of the ministry and in directing their thoughts, after the challenge has been accepted, towards this Seminary.

2. The principle of *compensation.* We believe that what is received for nothing, or without the acceptance of an obligation in return, is neither good for the recipient nor prized by him. It is our conviction that every student admitted to the

Seminary ought to pay something in money or work for the privileges which become his upon admission. Theological seminaries have sometimes been accused of pauperizing the students whom they admit, thereby educating social parasites, men who claim as a right the service and gifts of others, while they themselves exercise no sacrificial spirit. We trust, on the one hand, that no worthy young man of meagre financial resources will ever fail to apply for admission to this Seminary. It will be our endeavor, if he is accepted as a student, to carry him through to the end of his course. On the other hand, we shall expect those who are able to make a reasonable contribution toward their own expenses to accept the privilege of doing so in order that such scholarship funds as the Seminary possesses may be available for the help of others less favorably situated.

We have cause to rejoice in the growing conscientiousness manifested by the present generation of students. They do their utmost to finance their Seminary course, in the full confidence that by so doing others less fortunate than they will benefit by their high-minded endeavors. They know, at the same time, that they themselves may, in any moment of need, have recourse without embarrassment to the scholarship funds of the Seminary. Very rarely is financial aid asked where it is not needed, and never is it asked in vain where it is.

3. The principle of *leadership*. No man is a leader because he thinks he is one, but only when his leadership is recognized by others. We make the attempt in a variety of ways to develop qualities of leadership in our students, qualities which we hope will express themselves later in a passionate resolve to be "servants of all." To this end retreats are held at intervals during the Seminary year when teachers and students, living in close intimacy, share with one another their deepest thoughts and experiences. In this way students come to know their natural leaders, as they walk together through the woods, or take part in discussion or prayer around a log fire. The endeavor is also made so as to arrange the curriculum that courses regarded as indispensable shall be taken by all students, while other important studies are left to the free choice of the individual.

We strive more and more to balance the theoretical with the practical. Life on the campus is broken from time to time by visits to the great cities that bound us on either side, in order that students may see representative city problems at close quarters and study the forms of Christian endeavor that are carried on to meet them. The work of the Seminary is also being related increasingly to the great Boards of our Church. Opportunities are given to church leaders in various forms of missionary and pioneer endeavor to make their presence felt and their words tell in personal contact with our students on the campus. And by every means in our power is the thought inculcated that the very best men are needed for the most difficult and sacrificial tasks in city and rural areas, both at home and abroad.

4. The principle of *community*. From one point of view a theological seminary is a graduate college, from another it is a professional school. But whether it be regarded as one or the other, it is above all else an institution of the Christian Church. If the Church, our Presbyterian Church in particular, is to realize the meaning of true Christian community, the reality of fellowship must be expressed in its theological seminaries. In this largest and oldest Seminary of the Presbyterian Church it has not been possible to express the meaning of fellowship in its fullness since the early years of the Seminary's life when Alexander Hall was the common home of the entire student body. It has been possible for members of the Seminary family to worship together on our campus, but it has not been physically possible for them to live together or to break bread together. At the inauguration of the new President four years ago, the inaugural luncheon was held in the dining room of the Westminster Choir College. When the Alumni come together at Commencement time their annual banquet takes place in the University gymnasium. When the Faculty and the Board of Trustees hold their annual dinner, or when the all-Seminary banquet is held year by year, with the attendance of students, faculty members, and their wives, these events must needs take place in local hotels. In no place and at no time can we all come together for social fellowship upon our own campus.

This is a situation which must speedily come to an end in the interests of Christian solidarity and for the creation of an institutional spirit. The Student Center to which we look forward, and in the interests of which funds are now being raised, is an indispensable requisite if we are to be all that a theological seminary should be. Only when we are able to live corporately on this campus as one great family will many traditional barriers be broken down. This old and beloved place has been the fountain-head of many of our Presbyterian virtues, but also, alas, of some of our vices. Some of the problems that have affected the Presbyterian Church in recent years might never have emerged if the members of successive student generations in Princeton Seminary had had opportunities to know each other more intimately. As we now look forward to the future our prayer is that we may achieve here that kind of Christian community which shall preserve and carry forward the wealth of our Princeton heritage and, at the same time, fulfill in our particular situation the prayer of our Lord "that they all may be one."

J.A.M.

HERITAGE AND DESTINY[1]

MEMBERS of the Faculty and of the student body: In the name of the Board of Trustees of Princeton Theological Seminary I welcome you this opening day of the one hundred and twenty-ninth year in our history.

In our number here this morning are representatives from most states of the Union, from more than twenty denominations, and from not a few countries throughout the world. Represented among us also are some whose roots are deep in countries now at war. But here we are, members of one seminary family, where distinctions of race and denomination and country are unknown. We can be one thus because we are one in Christ, members of His Body, the Church.

Before Commencement day comes round in May momentous issues will doubtless have been decided in world history. The tremendous character of the time through which we are living will, I know, give fresh meaning to this academic year. It will, I venture to believe, add very special zest and give greater depth and seriousness than ever before to our studies and our common life.

I.

The theme upon which I propose to speak to you this morning came to me in the great spaces of the country during the past summer. On our way across the continent from New Jersey to California, we rested one week-end in the Black Hills of South Dakota, not far from the great Rushmore Memorial. I happened to have with me a little book sent to me for review by the Hispanic Section of the Library of Congress. It was a book by a young Bolivian sociologist, in which he expressed concern for the destiny of his own and other Hispano-American nations. His thesis was that the destiny of the Hispano-American peoples is directly related to the rediscovery by each one of these peoples of its own heritage. What we Hispano-Americans need, he said, in effect, is to rediscover what we are in our essential being in order to build upon that as we face tomorrow. In other words, he linked heritage and destiny together.

My mind began to ponder this thesis. As I did so it came to me that the viewpoint of this young South American is representative of a central trend in thought and life in our time. More than one great nation today has become supremely interested in exploring and rediscovering its essence, its essential heritage. This has been so in Mexico. The genius of the Mexican Revolution in 1910 was the rediscovery and sudden emergence of subterranean depths in the Mexican spirit. This is particularly true of the nations which we call totalitarian. These have set in high relief what they regard to be their heritage; this they have virtually deified, and are making it the starting point for a career of destiny. In the Third Reich the heritage of blood and soil has been intimately related to German destiny. Something similar has happened in Japan. In the renaissance of state Shintoism among the Japanese people we witness a re-exploring and a rediscovering of their ancient past, with a view to making it the inspiration and starting point for a great future.

As I pondered further, it became clear to me that in our Christian tradition, beginning with the Holy Scriptures themselves, heritage and destiny are closely linked together. The relationship between the two, their mutual interaction, you

[1] The address delivered in Miller Chapel by President John A. Mackay at the opening of the academic year 1940-41.

might say, offers a clue to Israel's history. Israel was a people whose heritage was God Himself. That heritage was expressed concretely in the form of a covenant made between God and His people. All the great men of Israel and the nation itself, when the nation had special insight, realized that Israel's destiny was directly related to the people's loyalty to their divine heritage, to God's covenant with them, to God Himself as their supreme inheritance.

From there my thoughts travelled to the great country through which we were travelling. From the perspective of that national monument in the Black Hills, that colossal Rushmore Memorial, still in process of making, where, sculptured in granite seven thousand feet high upon the mountainside, are figures of four men of destiny in American history, Washington, Jefferson, Lincoln, and Theodore Roosevelt, my spirit fell into a pensive mood. I became obsessed with the thought of American destiny. The destiny of this America of which most of us are native born sons, to which some of us came because we were invited, to which others here present have come in search of an asylum and security and freedom, to which a few of us have come in search of further advancement in theological knowledge, concerns us all. Whatever our national or racial roots, whatever the present status of our relationship to this land we call America, the concern of American destiny cannot escape us as a supremely important thing. But we cannot envisage or predict American destiny or endeavor to set the compass for ourselves or for others along the road of tomorrow, unless we consider America's heritage. Heritage and Destiny as they are related in the life of the American people and of the churches of this country—this is the theme I have chosen for some reflections in this opening hour of our new school year.

II.

1. Our starting point must be *our natural heritage,* that is to say, the heritage which comes to us from nature, from the "good earth" of this great country. What is the natural heritage of America's hills and valleys, its plains and deserts, its lakes and seashores? Travelling across the country we find more than one parable of the natural heritage of America. In the Yellowstone Park there is the geyser, Old Faithful, functioning with mathematical regularity, sending its hot stream into the upper air, symbol of the absolutely inexhaustible physical forces of the American earth. There are the giant redwoods of the coast range in California, whose towering figures rise one hundred yards above the ground, their hoary years spanning the millennia from the time that Abraham left the land of Ur. They are a parable of the biological riches of this American earth. Then there are the oil derricks around Los Angeles, found also in abundance in Oklahoma and other parts of the country, the symbol of man's power to utilize for mechanical ends the mineral products of the soil. Oil, which was discovered in Titusville, Western Pennsylvania, and there exploited for the first time, has been in peace and in war in recent decades the greatest single physical factor in determining world history and in shaping world destiny. How could the present titanic struggle be carried on without oil?

Surely a reflection is in order. What a responsibility the riches of the American earth impose upon the American people, and especially upon us, to see to it that this nation shall be the faithful steward of its material resources, in order that its inexhaustible wealth from the Atlantic to the Pacific may serve the high ends of the Kingdom of God, and not any selfish purpose, ours or that of others!

2. We have also a *great human heritage.* By learning one more language the people of this nation become citizens not of a continent, but of a hemisphere. Let Spanish or Portuguese be added to our Anglo-Saxon speech, and from Northern Alaska to the southernmost point of Chile we can understand what people say and say what we desire to express in return. There are hundreds of indigenous languages up and down the Western world, but all are predestined to disappear some day. A simple bilingualism affords the medium whereby the citizens of the Americas can understand each other. Think of the language problem in Asia, in Africa, in Europe, if you would appreciate our privileged position.

Bear in mind, too, that we belong to a hemisphere where no historic hate makes impossible the submission of all conflicts to fair arbitration and mutual discussion. Happily we have no Rhine River, no Polish Corridor, no Bosphorous Strait in the Western world, that causes contention among American peoples. This is a situation in which our very lack of history and of a sense of history is one of our greatest assets; for the past has not bequeathed us anything that stands in the way of Inter-American understanding. If we are to be loyal to history and take what the past gives us and project it into tomorrow, we must be consecrated in our several spheres to the dream that nothing shall occur in the future, if any influence of ours can prevent it, which would irretrievably divide into groups the peoples of the Western world. At a time when nationalism and internationalism are giving place to a new continentalism, and when in both Europe and Asia the attempt is being made to establish a new order based upon force, let us thank God that here in this country we are part of a hemisphere whose peoples are united in their agreement to establish a continental brotherhood on the basis of mutual understanding and cooperation.

I think, however, of something still more vital in our human heritage. I think of our people. They represent a cross-section of humanity. They are parables that speak to us of the racial wealth of the American nation. In that remarkable academic structure, the Cathedral of Learning of the University of Pittsburgh, you can visit room after room that has been decorated and furnished by national groups in the local community, a remarkable symbolic tribute to what racial groups from abroad are bringing into the life of the United States.

Our own Princeton is also a parable in this respect. It is a parable of the changed times that have come upon us, when representatives of great nations, great cultural groups, great Churches, have come into our midst, not because they willed their coming, but because it was willed for them, when they were ruthlessly exiled from hearth and home and kith and kin, and work and duty. I had an instance of this last Sunday afternoon. President Aydelotte of the Institute for Advanced Study rang me up to say that he wanted to bring to our home two friends of his who desired to see me. In a little time he came with two outstanding exiled Spaniards, the former President of the University of Valencia, and the man who was Minister of Foreign Affairs until the Spanish Republic was doomed by the brutal totalitarian régime that has followed it. Their visit made still more real and piercing the fact that a multitude of the noblest sons that earth can show in art, in literature, in science, in theology, in Christian character, are among us in this country. What does this mean? It means that if this amazing human heritage is ours, no country in history was ever so responsible before God to see to it that a destiny worthy of these human riches

shall be the destiny for which we work and pray.

3. But most important of all is *our spiritual heritage.* In the course of the summer I dipped into two recently published books, "American Faith" by Ernest S. Bates, and "The New England Mind" by Professor Perry Miller. Bates is very emphatic that our American democracy and institutions did not originate in impersonal political forces here or in Europe, but are the native children of the religion that came to this soil. Perry Miller in "The New England Mind," while giving us to understand that he considers science in the world of today as the successor of theology in the world of yesterday, is particularly clear that what we most cherish in this country is the native product of what he calls the "New England mind."

In the New England mind Miller finds three constituent elements: a sense of God; a sense of sin; and a sense of the reality of regeneration. The holy majesty of God; the sinful nothingness of man; the permanent reality of rebirth; these three together made the New England mind and created America's spiritual heritage. I take this New England mind about which Perry Miller speaks as an historical parable. It is truly interpreted only if it is made to cover the Pennsylvania Quakers, the Scotch and Irish Presbyterians, the German Lutherans and Moravians, and the other religious groups from the continent of Europe which represented some phase or facet of the reality of the Almighty Creator, the true view of man and human nature, and the everlasting spiritual possibility of rebirth for every son of man, rich or poor, cultured or unlettered.

These emphases gave birth at different times to great spiritual awakenings which are themselves part of our heritage. The Great Awakening of the 18th century had two central figures, an Englishman and a New Englander, George Whitefield and Jonathan Edwards. Think of Edwards, the Massachusetts preacher for six weeks —until cut off by smallpox—President of Princeton University, then the College of New Jersey. Edwards was the greatest metaphysical mind produced on the Western hemisphere. He was a soul on fire who united in himself fervent evangelism, mystical piety, and philosophical speculation. The statue of George Whitefield stands in the quadrangle of the University of Pennsylvania, which celebrates this week its Bicentennial. The University honors itself in dating its origin from the Charity School which Whitefield founded. How significant that the names of two such religious figures are linked forever to two great centers of culture, establishing a relationship between Christianity and culture which is one of the glories of American history!

The connection between culture and religion in this country constitutes the greatest cultural epic of all time. The Christian religion gave birth to a host of institutions of higher learning from the Atlantic to the Pacific. At the time the Civil War broke out the Presbyterian Church was leading the van with forty-nine colleges. It has been pointed out that you can count on the fingers of one hand all the front-line institutions of higher learning of a private character in this country that were founded apart from religion. This is the tale of institutional development from the founding of Harvard to the founding of the University of California. The Church was the pioneer in higher education; later the State stepped in and developed further what the Church began.

So, too, in the sphere of philanthropy. There came to my desk just the other day the statistics of American generosity for the last two decades. During the years since the World War, from 1919 to 1940,

this country sent abroad in gifts for the benefit of other peoples more than one billion dollars. Six hundred million dollars of that amount were contributed by the Protestant Churches.

And what shall we say of missionary endeavor? Here the representative figure of Dwight L. Moody is a parable. First came God and the rebirth of a man who experienced the divine forgiveness. There followed not only evangelism but culture and philanthropy. All three were expressed in the Northfield Schools. Then followed a great missionary awakening which bore fruit in the founding and work of the Student Volunteer Movement. The missionaries of this country have been more numerous than those of any other country in recent decades; and we Presbyterians have had in our Board of Foreign Missions the largest single missionary agency in the Protestant world of today. All this had its source in that heritage of which the New England mind is a parable —a sense of God, a sense of sin, and a sense of the reality of regeneration.

III.

All this is our heritage. What is its relation to American destiny? How does yesterday stand in relation to tomorrow? What influence does the backward look have upon our forward view today? I think particularly of ourselves here in this Seminary; for it is obvious that we cannot deal with this question in the full context of the national life.

We are challenged to be *evangelists,* with all that that means. We must have the evangelistic spirit in our classroom prelections, in our private meditations, in our every application of truth. For Christian truth is of such a kind that to be real and potent it must be related in some way or other to the proclamation of these essential themes, the living God, the sin of man, redemption through Christ, and rebirth by the Holy Spirit. Our studies and our lectures, whether as students or as teachers, will be fruitful in the measure in which we garner from the past and from the present, from history and from nature, from the Scriptures and from experience, truths that bear upon the greatness of God, the nothingness of the natural man, and the glory of the new man in Christ. The greatest evangelist in our campus history, and the one most worthy of being our pattern, was the founder of the Seminary, Archibald Alexander.

The *culture* that is part of our heritage challenges us also. Our Seminary tradition being what it is in culture and scholarship, we cannot afford to be one whit behind the foremost theological scholarship of our time. If we ever slipped and tended to become superficial we should be immediately reminded that this Seminary is today the geographical center of Princeton's institutes of higher learning. Between the Graduate College and the Institute for Advanced Study on the one side, and the University, the Choir College and the Rockefeller Institute for Medical Research on the other, we who represent theology, the Queen of the Sciences, reside in the midst. We dare not dream in terms of lesser glory than that on this campus theology shall once more assume her ancient rôle, and that this historic Zion of ours shall begin again to shed light and healing across a darkened, bleeding, broken world. We dare not, it seems to me, situated as we are at the heart of the natural, historical, human, and spiritual heritage of this nation, have any meaner aspiration than that it shall be our destiny to serve this country and the world in the formulation of thought and the inspiration of life.

And we are challenged to *philanthropy*; for philanthropy, which is so great a part of the American tradition, has been a rich part of our Princeton heritage. I was read-

ing the other day the minutes of the Alumni Association of the Seminary for the first ten years of its existence, from 1838 to 1848. Do you know what the first project of the Alumni Association was? To transform the collection of books, then housed in Alexander Hall, into a Seminary Library. Then began, by the munificence and consecrated endeavor of Princeton Seminary's first Alumni, our great library, which some authorities claim to be, in certain regards, the greatest theological library in this country, and one of the very greatest in the world. We have other projects today. There are material things to be secured, material dreams to be realized before we can have the physical structure that is worthy of Princeton and a necessary foundation for the fulfillment of our Seminary destiny. For the great days of our history are not all behind us; the very greatest, perchance, lie still before us.

And what shall we say of our *missionary heritage*? This country has sent more missionaries into the world than any other; and Princeton Seminary has sent more of her Alumni into the foreign field than any other theological seminary in America. The best that the Church and Seminary can provide are needed for the great missionary tasks. Just as I believe that many of the ablest and most consecrated young men in our seminaries today are needed for the great rural spaces of this country, some of the very greatest are equally needed for pioneer tasks abroad and to cooperate with national Christian churches: the greatest for the great world and its pioneer claims, and for helping the young national churches to attain "the measure of the stature of the fulness of Christ"; the rest for the important but less exacting positions nearer home. This is the challenge that comes to us out of our heritage.

But how can this challenge be met? It can be met when a sense of heritage and a sense of destiny come together, when it is realized that the Christian heritage today was Israel's heritage yesterday: God Himself. God is our true inheritance. "The Lord is the portion of mine inheritance and of my cup" (Ps. 16:5). Our destiny, whether as an institution or as individual Christian ministers, can be nothing apart from God.

In the measure in which God is ours, not as a tradition or a formula, but as a living, redeeming, crusading God, King of Kings, and Lord of Lords; in the measure in which we can see no future apart from Him, so that the destiny to which we aspire and God's purpose in Christ for our lives become one; in the measure in which the God and Father of our Lord Jesus Christ is the beginning, the center, and the end of our existence, He in whom heritage and destiny meet—in that measure shall we be able to look forward to a worthy tomorrow and receive strength for the road to reach it.

PROTESTANTISM AND WORLD CULTURES[1]

WHAT is the contribution Protestantism can make to the cultural life and the civilization of our days? Some hold that the Protestant conception of Christianity is so exclusively concerned with the inner life of the soul and its salvation that it must needs be indifferent toward the cultural problems of mankind. In some of the great revival movements of the last century this view has been central, and it is still held—at least theoretically—by many premillenarians and most of the apocalyptic sects in Protestantism. The opposite view, however, has also its large following in Protestantism. Not a few of the greatest Christian thinkers in the nineteenth century expressed the opinion that Western civilization was developing in such a way that at last it would become entirely Protestant in outlook and structure. While recent developments seem to contradict their expectation, this view has by no means been completely abandoned. Thus Professor Paul Tillich, for instance, interprets the present world situation as a collapse not only of Western culture, but also of ecclesiastical Protestantism, which, he says, has brought it into being. Yet he thinks that history, nevertheless, strives after a "new Protestantism." This, he holds, would incorporate the basic principles of traditional Protestantism but would be freed from those historical accretions which in the past limited its full actualization. Thus, Protestantism would offer the possibility of a new world culture.

A. THE CULTURAL OUTLOOK OF PROTESTANTISM

The cultural situation of the Occident is predominantly characterized by the fact that at ever-increasing speed the Western world has been losing its historical heritage. This is particularly true of its Christian tradition. This apostasy is most visibly marked in the Protestant countries. The Christian religion, however, is not an incidental factor in the life of the Western world; throughout centuries the Church has toiled to build up Western civilization, when ancient civilization had vanished in the abyss of the Dark Ages.

Anti-Christian tendencies are more clearly outspoken today in some of the totalitarian countries than they are in democratic nations. But when you study our leading American newspapers and magazines, or examine the types of modern fiction, films, and plays that are especially favored in the United States, you will discover that the de-Christianization of this country has been effected as comprehensively and thoroughly as in any totalitarian country. This remarkable fact would make itself felt more strongly were it not that in wide circles of the Protestant Church the Christian message had been diluted to such an extent that it became almost identical with merely secular world views. This secularization of Christianity has a long history. Its roots are the Renaissance movement and the rationalistic philosophy of the seventeenth and eighteenth centuries. Representatives of these movements regarded religion, as well as civilization, as the natural outcome of the rational mind of man.

In the present situation Protestants are divided in their attitude toward their secularized environments. One may be called Political Protestantism, and the other, Biblical Realism. We shall now discuss these two attitudes.

[1] Address delivered by Professor Otto A. Piper before the Northeastern Regional Conference of the American Association of Theological Schools, May 20, 1939, at Princeton, N.J.

1. *Political Protestantism*

It seems to me that the average Protestant in this country regards bourgeois civilization and democracy as essential implications of his Christian faith. His practical outlook may vary from conservatism to liberalism or socialism; but these are but shades of difference which matter little in comparison with the common rejection of totalitarian systems. People hold that Protestantism has brought about the values and ideals of Western civilization and that democracy which undertakes their defense is, therefore, organically coupled with Protestantism. The totalitarian powers, on the other hand, not only hold political views antagonistic to democracy, but also show neglect and contempt of many ideals that are dear to the Western democracies. They are hostile to Protestantism. Thus the fight for democracy and against totalitarianism appears as the fight for Western civilization and Protestantism; and it seems to be our Christian duty to stand for democracy and its civilization. But the very fact that in Italy, Spain, and Germany many people believed to be devout Christians are at the same time followers of the totalitarian dictators should lead us to suspend our judgment for a moment. What separates these people from us is not a different religion, but rather a difference of temperament. Unlike the settled type of bourgeoisie that has brought about democracy, these people are restless and unsettled, and share their leaders' heroic and militant attitude toward life.

They might object to their democratic critics that they were being dealt with in an unfair manner. They would tell us that they deplored the abuses of the totalitarian régime as much as did their critics. But we, in our partiality, would contrast these abuses with the ideals of the democratic system, although we were conscious of the fact that not everything was right in democracy. Thus the problem, as stated from the Christian point of view, would be the following one: Is the heroic attitude to life less compatible with the Gospel than the bourgeois one?

The problem is indeed a serious one, not only for our national life, but also both for the mission field and for the ecumenical movements. Have we to assume that Christianity is necessarily coupled with the bourgeois civilization and its values and ideals? Has the nomad or the peasant to adopt Western bourgeois civilization in order to become a Christian? Shall we say that without democracy there can be no true Christianity? And that, therefore, the advocates of undemocratic principles cannot be regarded as members of the Christian family? Let us not forget that the Christian Church had already been in existence during the Middle Ages, i.e., in a period of warrior civilization and long before the day of democracy dawned. Moreover, modern democracy is not the outcome of Christianity. Its roots are partly in the Magna Charta, and partly in the French Revolution. From the former it derived the Germanic principle of common political responsibility of all free men, as contrasted with the feudal system brought by the Norman Kings. From the latter it adopted the Stoic-rationalistic idea of the equality of all men. Christianity, through the medium of the Puritans and the Pilgrim Fathers, has helped much to deepen democratic life, particularly by the idea of service for the common good and by approximating political laws to the revealed law of God. But the democratic principle itself has not been created by Christianity. It cannot, therefore, be argued that acceptance of the democratic principle is by itself a proof of advanced Christianity.

There can be no doubt, of course, that Christianity and the Church are passing through dreadful trials in some of the

totalitarian countries. But it is a dangerous delusion to think that the dictatorial systems alone are a menace to Christianity. Have we already forgotten how from 1882 to 1905 the democratic forces of the French Republic dealt almost deadly blows to both the Protestant and the Roman Catholic Churches in France? It was not the kindness and the sympathetic help of France's democratic government and political parties that enabled the French churches to survive and to prosper again, but only the superhuman effort of zealous Christians who withstood the irreconcilable hatred of the democratic forces against the Church and Christianity.

What is true of the ambiguity of democracy is also true of modern Western civilization and culture. However much we may cherish ours, we must not forget that there are other types of civilization (peasant and nomadic cultures, for instance). They lack the structure of our civilization, but they are not, therefore, of lesser value. Each type of civilization reflects the type of occupation prevailing in an historical group. There is no reason why we should regard our modern technical civilization and culture as an absolute value. It corresponds to the economic structure of the bourgeois world. On the other hand, it is a mistake to believe that the militant type is unable to create its own kind of civilization. The great empires of Mesopotamia, Egypt, Macedonia, and Rome show that the contrary is true. Christianity, however, has no closer affinity with one type of civilization than with another. They all are merely secular in origin, whereas Christianity is Spirit-born and thus comes from an entirely different realm of reality. With equal ease or equal difficulty, the Gospel can be brought to the workers in Manhattan and to the natives of the Pacific Islands, to Arabs and to Russians. In order to become a Christian none of them has to abandon his former civilization or to refuse political allegiance to his government. In the foreign field, our missionaries have learned to present Christianity in a way which enables the converts to retain their original culture, rather than to imitate the West. It is time for us at home now to recognize how subjective and relative are our own political creeds and our predilections for a special type of civilization.

2. *Biblical Realism*

Any relationship between Christianity and secular culture that shall be satisfactory from the Christian point of view must consider the basic distinction between the natural and supranatural or between the world and the Kingdom of God. In the New Testament the Kingdom is not an immanent process of the gradual perfection of this world, but rather the divine power Jesus Christ wields over the hearts of men, and by means of which He transforms this world. The first conclusion we derive from this idea is that of the insufficiency of secular culture. From the Christian point of view there is no value higher than our redemption, and the latter can be brought about by Jesus Christ alone, not by any cultural or political attainment.

Yet today we are in danger of being deluded about this fact by idealistic currents which are concomitants of Western civilization. In an age of mechanistic technical civilization a host of earnest thinkers from Walt Whitman down to Walter Lippmann remind their contemporaries of an axiom of historical life which states that, in order to be efficient, civilization must be subservient to religion. But all these thinkers are humanists. By religion they mean the actualization of our religious faculty. They believe that the creative forces of man's mind and heart are powerful enough to overcome the present cultural crisis. But how is man able to overcome the evils inherent in civilization? He

shivers from insecurity, for the technical discoveries and developments of the past one hundred and fifty years have constantly increased man's sense of imminent danger. Great thinkers of modern times, such as Montaigne and Pascal, Bunyan and Jonathan Edwards, Kierkegaard, Nietzsche and Freud, have searched the human heart and tested man's strength. They all agree in their result: man both as an individual and as a collectivity is not great and good and powerful enough to overcome the trials of life definitely and in a satisfactory way. This analysis of human nature is confirmed by what the Bible teaches about man. The inner weakness of idealistic philosophy can be seen in the fact that now, after 150 years of optimistic and hopeful interpretation of human life, it is obliged to yield to the criticisms of Christian teaching. It recognizes the congenital weakness of human nature and hence indulges in a pessimistic view of man and the future of Western civilization.

But this pessimism is as un-Christian as was the optimism. In the Christian system the frailty of man is only the negative aspect of human nature. Positively we hold that man is correlative to God. But God alone can enable man to live a human life and He does so only with those who believe in Him, that is to say, with those who put all their trust and hope in Him alone. This conception implies that religion is the God-given means by which man apprehends the divine gifts and is enabled consciously to take part in the divine process of world government. But, instead, idealism and idealistic theology make religion a means by which man will perfect both himself and the world. Religion is thereby made a substitute for God's own saving activity. Our evaluation of religion is contrary to the outlook of a good many Christians, who think that it is man who, by means of his religion, will transform this world into the Kingdom of God. Such an interpretation of Christianity, no less than humanistic idealism, is far from the truth. It represents the "wisdom of this aeon." Idealism may rightly be regarded as being in greater harmony with the human mind than is materialism or positivism. But all these philosophies are outside the fence; none of them will bring about the divine Kingdom. Jesus Christ alone has the power to do so. This fact explains the dissatisfaction genuine Christians have always felt in and with this world. There is no reason why we should deny the goodness of cultural values as such. But they are unable to satisfy the deepest longing of the human soul, namely, the craving for freedom from the powers of evil.

Proof of the truth of the Christian viewpoint is the futility of all cultural attainments. Dozens of civilizations have collapsed during the many thousand years of history. Modern Western civilization may give us greater satisfaction than that of Fascism. But should it, therefore, be exempt from this fate? Moreover, the representative of the bourgeois type, for instance, should realize that even the greatest success in economic or social life does not yield lasting and complete happiness. Similarly art and science do not render man better or happier. The progress in technical life, which has been so remarkable during the last two centuries, has not been able to upset the dire law by which the unsatisfactory ratio between happiness and evils, security and danger, is made a constant one. Such is the nature of the good things of this world that they can immediately be transformed into instruments of destruction and death. The same chemical plant, for instance, turns out artificial fertilizers and explosives; the same factory builds tractors and war tanks. The airplane, which yesterday was used to spray poison on plant-pests, may drop bombs and kill babes in China tomorrow.

The futility of secular civilization is confirmed by the reciprocal criticisms which the various types of secular civilization level against each other. In Russia, Italy, Spain and Germany, for instance, representatives of the heroic world view scorn and ridicule the bourgeois way of life and its ideals. But it is in vain that the advocates of the heroic life hope to be better off than their bourgeois opponents. Notwithstanding the apparent successes caused by a more ruthless display of force and violence, their lives suffer to the same degree from insecurity. Glory and admiration, after which they strive in such a passionate way, cannot be maintained for a long time. Look how the modern dictators search for new spectacular triumphs all the time! They know that they cannot maintain their position merely by constantly telling their peoples what successes they have won in the past!

But when all types of civilization and culture are subject to the same imperfections and limitations, what shall we do as Christians? Shall we wait passively until Jesus Christ will come Himself to establish His kingdom on earth? Such advice would be satisfactory only if in the meantime we were able to retire completely from this world. Yet this is precisely what cannot be done, as long as life in this body goes on. We carry the world with us wherever we are; in the Church, in our study, in public and private devotion we do not live the pure life of spirits, although the Spirit of God may guide and stimulate us. Even in the monastery or in the recesses of the desert inhabited by the hermits it is through the human body with its earthly consciousness and memory and its congenital sinful desires that men pray and praise and meditate. It is for this same reason that we are not able to replace secular culture by a purely Christian one. Such attempts have been made by the Roman Catholic Church, and there is undoubtedly a large section in Protestantism, too, which believes in the necessity and urgency of such endeavors. But it is not sufficient for this purpose to declare that Christian principles, or the injunctions of the Sermon on the Mount, should be applied to all spheres of political, social, and cultural life. The imperative remains as a mere declamation. We are not strong enough to realize the ethical values of the Gospel. For the world in which we live is not a neutral raw material provided for our activities; it bears in itself rebellious tendencies, which oppose both man's creative will and the purpose of God. While we have to give external expression to our faith, the means by which we do so are the ambivalent instruments of all human life, namely, speech, writing, printing, works of art, and so on. They are tools which at any time may be converted into deadly weapons of hatred and selfishness. Hence results the impossibility for man to create a Christian state, to establish a Christian system of economics, or to have specifically Christian art. While Christian principles should be used to modify earthly institutions, they do not suffice to bring about something which would be both essentially new and free from the shortcomings that result from its historical determinants.

Does our analysis imply, as is so often pretended, that the Protestant attitude towards secular civilization and culture is one of total indifference? Is true Protestantism a religion of hopelessness and utter resignation? Such misrepresentations are contradicted by history and Protestant doctrine. Yet from Jesus we have to learn again what the right attitude is toward civilization. While it is our Father's will that we should not live a life of asceticism and otherworldliness, Jesus also teaches us that we should first seek God's Kingdom and His righteousness. Jesus condemns as unbelievers all those Protestants who, in

the promotion of social, political, or cultural ends, see the very essence or the primary task of Christianity. Despite our natural prejudices and predilections we have to put first things first. Obedience to Christ's imperative is possible, however, to those only who believe in the truthfulness of His promise that "all the rest will be added unto you," that is to say, to those only who put all their trust in His power and in His willingness to promote the welfare of His believers in the most comprehensive way. Thus, the Christian attitude towards this world does not lose sight of the problems of civilization and culture; but it treats them as being of secondary importance. Yet thereby it promotes their true development in a more appropriate and more effective way than do the efforts of those who devote all their time and strength to cultural purposes but lack a solid supra-empirical foundation for their activities.

B. THE SUPREMACY OF CHRISTIANITY

Christian religion would not be able to transform the structure of civilization and culture if it were one of those "natural" forms of religion that accompany the various types of civilization. But in their Lord Christians have not merely a founder and teacher of religion, but also and above all a divine ally in their struggles with the problems of civilization. This can be seen in the dynamic of the Christian religion, in the purity of its truth, and in its perfect fellowship.

1. We believe that through His Spirit, the Son of God, who rose from the dead and ascended into heaven, is present with us, protects us, and guides us. The modern teaching of the Kingdom "without a divine King" is the proclamation of Utopia, a dreamland. Only when we are united with the Son of God do we have at our disposal a force which is more powerful than that on which the heroic type relies and in which he believes, more powerful also than all the economic and social forces which build up the bourgeois world. Jesus Christ is the King triumphant of this world. Notwithstanding the opposition of the powers of evil He establishes His Kingdom in the hearts of His believers, and thereby effectively transforms social life and civilization. His apparent defeats are His secret victories. So many Christians are reluctant to recognize Christ's actual power in this world. Thus they live in fear of the powers of this world or, at other times, put all their trust in them. But either attitude betrays their lack of belief in the royal power Christ wields over this world.

2. In our Christian belief we embrace a truth which is superior to all other views of the world and of human nature. This superiority is not one of degree merely, as was the case, for instance, with Plato's philosophy in comparison with that of sophists. Because Jesus Christ is the dynamic center of the world, knowledge of His operation offers the key to all happenings in history. Hence it is more important to know Him and His purpose than anything else in the world. Increase of detailed knowledge in science or sociology or psychology profits nothing as long as we do not know how to arrange facts; and no arrangement is satisfactory that lacks an absolute point of orientation.

Our contemporaries overrate the value of knowledge as such, and they hope to make men better by increasing the quantity of their knowledge. Our whole educational system with its infinity of examinations and tests rests on the assumption that he who knows the greatest number of facts will be most efficient in life. As Christians we know that above all there is one saving truth, and that this is the focus to which all other knowledge has to be related.

Thus evangelism is superior to all educational and cultural, social, political, and

economic activities. Our way of life and our method of presentation as well as our message must be based on the principle: By faith alone! This alone shall we be able to offer to the world as a message that is not only unique but also absolutely necessary.

3. Nevertheless, the fact that Christ is present in His believers and that they have knowledge of His redemptive work would not be sufficient to bring about a visible change in historical life, were it not that Christ has decided to carry out His work by means of an historical community. Whoever believes in Jesus Christ is thereby called to be a member of His Church. Protestants, as a rule, are so keenly aware of the imperfections and shortcomings of their churches that they overlook the divine nature of the Church. The Church (or more exactly the churches as manifestation of the Church) are the divine germ which Jesus Christ has implanted into history. It is sustained by His Spirit, yet nurtured by the elements of this world and thus developed into a divine tree. The life of the Church resembles other cultural activities in the fact that it requires an "atmosphere," within which it exists. The greatest attainments of a genius are lost for the history of mankind unless they find a sympathetic response on the part of a group which endorses his works as part of its tradition. Similarly, the revelations of God, as given to the Prophets and Apostles, must be apprehended by an historical group. Moreover the life of the individual believer as such would make no contribution to the history of Christianity were it not that his new life were recognized by other members of the Church as the manifestation of God's Spirit. It is through the interchange between the Church and other historical groups that the divine revelation and the divine activity in the Church are made effective factors of historical life.

This interaction is made possible by the fact that the Church is the anticipation, in a limited sphere, of the conditions that will prevail everywhere in the reign of glory. It is within the Church that the bewildered mind finds clarity and light; the destitute, assistance; the wrongly treated, comfort and protection; the lonely, friendship. Here the angry learns patience; the malicious, love; the ferocious, gentleness.

But it is not the Church's function to teach statesmen or leaders of economic and social life what they ought to do. As far as they are members of a Church they will be instructed by the life of the Church how to act rightly. They may be aided in their endeavors by other Christians, who have already taken part in public life and who, therefore, know from experience how to apply Christian standards to the problems of human society. But in these matters no authoritative directions can be given corporately by the Church or its representative institutions such as assemblies, boards, or theological faculties. Even if these bodies should not lack expertness in the matters concerned—as in most cases they do—they would, nevertheless, impair the Church by assuming leadership in social or political fields. For thereby the Church would place itself on the same level with secular organizations, or would even claim external superiority over them. Both attitudes would be incompatible with the spiritual origin of the Church. Respecting its own limits does not prevent the Church from giving its advice in secular matters or from lending its support to the execution of programs, which to the majority of its members seem to be inspired by Christian motives. But the Church cannot utter its voice authoritatively in social life except in denouncing the wickedness of this world. Similarly the only legitimate occasion to interfere with the life of the secular community arises when the liberties of the Church and the purity of its message are

threatened by secular forces. State and society are seemingly left to themselves by this procedure; but the endeavors of the Church to realize within itself justice and truth and peace and to tackle the burning problems of life, have been the way in which the Church in all its great periods has eventually influenced and transformed civilization. Only when the Church was able to create within itself new forms of life did it impress its environments by its demands. This is the way by which, for instance, the social status of women was raised in antiquity, social responsibility was awakened in the Middle Ages, and slavery was abolished in modern times.

C. THE PRESENT TASK

1. *The Method*

Our generation is very keen on analyzing its own nature and situation. Both its greatness and its weakness are manifested in this predilection. It shows that our contemporaries have a strong desire for truth. Relentlessly they search themselves almost to self-destruction. But to a great number of people analysis has become an end in itself. People are keenly aware of the insufficiency of the present state, but they feel unable to find a way out of the impasse. For they lack the vision of a final goal which would act as a stimulus for constructive activities. Much of the unrest and dissatisfaction of the present age is due to this situation. It is the more surprising, therefore, that our contemporaries entertain an unwarranted hope in programs. They admit frankly that the social, political, and cultural programs of the past have utterly failed; they see clearly the flaw in the elaborate systems of Nazism, Fascism and Bolshevism. Nevertheless, they believe that by means of a new program their world will be saved.

The Christian Church from its very beginnings followed the opposite way. The Apostles did not start with the proclamation of a comprehensive program of reforms. As a rule they opened their message with a brief but penetrating analysis of the spiritual situation of their hearers, by which the lack of belief in the forgiving grace of God was revealed as the root of the evils that were besetting them. The Apostles did not bid men to leave their jobs and to join in some new big enterprise, but rather admonished them to repent of their past and to believe in Jesus Christ. Then they advised them in their respective situations to follow their Master's lead. This conception of life is what we have to learn. We have to become modest, to abandon our ambitious aspirations and to be satisfied with the task Christ assigns to us, however insignificant it may appear to us. Even as He did not come as a social or political reformer, our task as Christians does not consist in making this world divine—which it never will be—but in bringing new life to dead bones. Christianity is not opposed to political or social changes, but before we acquire the right to work for radical changes we must try to make the existing conditions as good as possible by means of their inherent resources. Christianity does not share the modern superstition, which believes that any change would be better than the maintenance of the *status quo*. Revolutions which merely replace a monarchy by a democratic government, or a democracy by a dictatorship, are unjustifiable from the Christian point of view. It is for this reason that Christian leaders at all times have been conservative in political and social life. They became revolutionaries only when the demand to introduce genuinely Christian principles into public life was violently denied to the Christian people or when the freedom of the Church was at stake.

Moreover, Christ taught His disciples to overcome monistic rationalism. The "natural man" is opposed to diversity, because he wants to make his own view dominant. But God created this world in such a way that there should be diversity of types and forms. Thus the fact that we personally adopt the bourgeois or the warrior world-view, for instance, is not sufficient ground for demanding that all men live in democracies or totalitarian countries respectively.

Finally, as we have already indicated, the Christian approach to the problems of civilization and culture must always be an indirect one. If this world were perfect in itself there would be no reason why we should concern ourselves with civilization and culture. It is because we notice imperfections and shortcomings in the culture of our day that we feel impelled to take an active part in it. Yet before we can act in a Christian way we must find out what is wrong with modern civilization. There are not merely natural imperfections and human weaknesses that make our civilization to function in an unsatisfactory manner, but also sin. Original sin is not directly discernible; it manifests itself in actual sins. To make constructive Christian contributions to political, social, or cultural life we must, therefore, first of all discover the specific sin that is responsible for the evil in question; then people must be brought to feel ashamed of this sin and to recognize that it betrays a lack of faith in the power of Jesus Christ. Finally they must learn to pray for that particular gift of God's Spirit which will be able both to uproot this specific sin and to give a new impulse and vision to the individual. This whole spiritual development must be accomplished before any real reform can be brought about.

Yet how many of us are deluded by the false appearance of this world! Seemingly this world offers remedies for all its evils. Thus we refrain from an adequate analysis and neglect to pray for the assistance of the Spirit. But with the resources of this world we treat only the symptoms of the disease; we are unable, however, to cure the evil itself. We are too anxious to do something and to act quickly because we believe that any change would be better than leaving things unchanged. But thereby we manifest that we seek only our own glory instead of serving the glory of God. His fight against sin is steady, but slow and patient. It is, however, the only effective one.

People are mistaken both when they dissociate Christianity and culture entirely, and when they think these two are organically connected. On this earth life will retain its fragmentary character until Jesus Christ comes back. Thus our Christian life will necessarily alternate between centrifugal and centripetal movements. Sometimes we may have to emphasize the power of sin and in a spiritual way have to seek refuge in Christ's pardon, and sometimes we have to urge the necessity of applying Christian principles to our practical life. But there is no direct development in the history of mankind or in the life of individuals that leads directly from civilization and culture to belief in Christ and thereby to redemption. Conversion will always be a break in our lives marked by repentance and the recognition of our natural hopelessness.

The progress wrought by the Church may seem slow, but the situation of the believer, nevertheless, offers no ground for dejection or despair. Through the Spirit of Jesus Christ Christianity is enabled to become the dominant factor in cultural life. The tension that exists between the spiritual and the natural factor in human life will never completely vanish. But no force of this world is able to overcome the Christian impulse as long as Christians rely on the power of the Spirit rather than on such merely natural factors

as the economic strength, the political and social influence, or the cultural attainments of their Church. Nature and technical life will always thwart man's efforts; cultures and civilizations, after a period of Christianization, may relapse into paganism. But the worshipping Church, which by its prayers, preaching, and life confesses Jesus Christ, will not be shaken by these defeats and, in the future as in the past, will survive the threats of powerful governments and tyrants. The latter are a danger only for lukewarm Christians and secularized churches. Every persecution of the Church, far from leading to defeat, creates a strong presumption in favor of her in public opinion. The indifference to the Church that so many of our contemporaries show at present is, therefore, a serious symptom. It reveals that the Church which they see and know is not a professing Church. For if it were so they would either admire and join it, or they would feel irritated by its presence, and would attack and persecute it.

What the Church needs in these, as in all days, is not merely the vision of a new and better future, but also and above all the willingness devotedly to work for this end. Nothing great can be achieved in this world without a price. The price that God demands is not in the first place good works, but a complete commitment of our heart and soul to Him in confidence and love. Let nobody delude himself about the comprehensive nature of the commitment required. This surrender has not yet taken place as long as we hold that God is unable to protect us against the powers of this world, or when we prefer the benefits of this world to the treasures of His love.

2. Applications

I shall briefly illustrate what is meant by this indirect approach that characterizes Protestantism in its dealings with problems of civilization and culture.

We all are alarmed, for instance, by the idea that this country might have been involved in the European conflict. It is right to do everything to avert such a disaster. But this end cannot be achieved by propaganda for disarmament, or by advocating complete isolation. For, in a world filled with fear, the armaments of one aggressive nation are sufficient to start an armament race all over the globe. Unilateral disarmament might be national suicide, and no statesman has a right to put at stake the future of his nation. To promote peace we have to overcome those motives of the human heart that finally lead to war, namely, fear and envy. But this can be done only by that true love which Jesus Christ has taught us. His love is the only force that effectively transforms the structure of human relationships. Our nation, as any other nation, is fully responsible for the international atmosphere that occasions the outbreak of wars. How can there be normal and friendly relations in the world as long as, for instance, we dislike or hate other people on the ground that they differ from us? Love alone—love of God and love of man—is able to quench this intolerance in our hearts.

But to achieve our end we have to start with human relationships in the Church. How should the world outside the Church know of this divine love? And how should it be able to practise it without the assistance of the Holy Spirit? Yet the Church itself is also guilty of fomenting the spirit of disunity and intolerance. As long as there is indifference, sectarianism and doctrinairism in the Church instead of a common aspiration for a better and purer apprehension of the revealed truth, there is little hope for the Church to make an effective contribution to the abolition of racial, national, or class hatred in the world.

Moreover, the Church alone can pray for her enemies and for those of her na-

tion. These prayers will do their work both in national and international life. But we all know how much harder it is for us to utter such petitions than to preach that the other side should disarm or should not go to war. Similarly there is a way of advocating absolute political neutrality, which is just extreme national selfishness and which lacks completely the constructiveness of Christian love. Thus it is, first of all, in its own life and practice that the Church has to learn what love really means. It is this seemingly impractical peace-making of the Church by means of which the Church eventually will be the most effective force to promote cooperation among the nations.

Or take the problem of education. We all feel clearly that the spectacular advance of new methods and curricula in all branches of education has failed to produce the results for which we hoped. The nation is not more, perhaps even less, united than before, and there are serious symptoms of declining willingness on the part of the citizens to work unselfishly for the common good. Leading educators begin to realize that our education is sterile as long as it lacks religion. For religion alone can provide an absolute focus and a worthwhile objective for teaching. Our children are bewildered by the chaos of knowledge that surrounds them. In Jesus Christ, who is the center of all wisdom, this chaos can be organized. But here, too, we have to mind our own business. The curricula and the scholastic standards of our theological seminaries did not grow out of the needs of a Church that was confronted with the necessity of evangelizing the world. They were enforced upon us by the law of competition: we cannot allow our institutions to lag behind secular institutions of learning. I do not want to advocate lower standards for our seminaries. But the scholastic attainments of our graduates will be useless unless we take seriously the fact that our schools are primarily *seminaria evangelii,* i.e., nurseries where we spread and mature the precious seed of the Gospel so that our students may grow into the full knowledge of Jesus Christ. Only by following such a course shall we be able to build up a Church which is conscious of its peculiarity and its uniqueness. On various occasions in history the Church has given a creative impulse to secular education. At present a similar service is required of her. It will be rendered when an example is set by our theological seminaries. They will influence the great number of denominational schools and colleges, and these in turn will set new standards and objectives for the other secular schools.

CONCLUSION

Thus we can say: by concentrating all its efforts on becoming a Church in that sense in which it was envisaged by Jesus Christ the Church does not deny itself to the world. It is rather by this attitude that it will render that service which the world needs more than anything else, and which no other agency in this world is capable of rendering. A Church, on the other hand, which does not lay all stress on utilizing its divine gifts, and on administering the means of grace entrusted to it, and which makes achievements in the secular sphere the goal of its activities, will make itself incapable of rightly performing its functions.

The true Church helps to reconcile the antagonisms in this world, because it brings people together in a spirit of love and service. I know it will not be easy for our generation to recognize the right of the Biblical distinction between the world and the Kingdom of God. One remembers how in great critical periods an externalized Church was unable to understand new movements as, for instance, when in the 18th century the Roman Church in France

fought for the aristocratic-heroic type against the rising bourgeoisie, or when in the 19th century the Russian Orthodox Church failed to do justice to the social aspirations of the working class and their allies among the intellectuals. A similar fate has befallen our generation. So powerfully has it been brought under the influence of the modern secular mind that for an overwhelming majority of church members it is almost a dogma of Christian belief that a Christian must love the world. Yet was our Lord wrong, when he said: "Love not the world and the things that are therein"? and again: "Sell all things that thou hast, and follow me"? As St. James wrote, "Whoever will be a friend of the world is the enemy of God" (iv:4). The problem of civilization is a test case for our churches. By our approach to the problem we show whether or not we are willing to follow our Saviour. It will be difficult at the beginning, there can be no doubt. But as He says: "Lo, I am with you always, even unto the end of the world."

THE FORWARD MOVEMENT

SINCE the last issue of the BULLETIN, during the present fiscal year through December 31, fifteen new churches have put the Seminary in their budgets, thus adding $497.24 to the amount received annually from churches, and bringing the total number of regularly contributing churches to one hundred and seventeen. Thirty-four new churches have been visited by the Choir, the collections for expenses totaling $1,376.26. Gifts from seventeen different individuals as a result of these visits already amount to $123.00, with the promise of more to come. Nineteen new Friends of Princeton cards have been signed since May 1, bringing the total number of cards to one hundred and eighty. Gifts to the maintenance account thus far this fiscal year total $5,550.26. Since the Forward Movement began there have been received in capital gifts in cash and pledges $82,660.89. Most of this money is for the endowment and the Student Center, although there have been a few gifts for the Library.

The campaign for the Student Center moves steadily forward. Lackawanna Presbytery and the Philadelphia area have been intensively canvassed. Remarkably fine cooperation has been secured from pastors, alumni and non-alumni, in gathering groups of their people to meet the President and discuss the needs.

As a direct result of the Choir program we know that the Seminary has been written into a number of wills, but money in wills is not money in hand. Some of the alumni who have taken shares in the Student Center are inquiring concerning memorial gifts in their wills.

The new film of the Seminary is available for alumni rallies, and has been shown with great acceptation at a number of these rallies in the East.

In accordance with the expressed desire of the Rochester General Assembly, the General Council is recommending to the St. Louis Assembly the setting aside of a special Sunday in the fall of 1941 as a Sunday for the theological seminaries, when the cause will be presented in the churches and an offering in every church will be recommended. It is hoped that a place in the general budget of the Church for 1942-1943 with a definite percentage will be given for those seminaries which

are under the direction of the Assembly. This is, of course, the best possible living endowment for all of the seminaries and will bind them more closely to the Church in general, and make them more efficiently the servants of the Church.

The Seminary has now active in the field approximately 2,770 living alumni. If we can average one share of $60.00 from each alumnus, the Student Center is sure to be built. Although this suggestion has been known to the alumni generally for only a few weeks, already an encouraging number of shares have been received; the mail brings them in constantly. Many alumni, recognizing the inability of some to take even one share, are making themselves responsible for several shares. One elder sent in his pledge for three shares "though not an alumnus!" As this plan becomes more widely known, it is hoped that there will be ever-increasing participation on the part of the alumni.

It is not too soon to begin to remind your elders and trustees and their wives of the Annual Elders' Pilgrimage to the Seminary campus on Saturday, May 3, from 2:00 to 6:00 p.m.

HENRY S. BROWN
Vice-President

THE LIBRARY

THE resources of the Library have been increased in recent weeks by the gift of more than four hundred volumes by Dr. John Stuart Conning, who for many years was Chairman of the Committee on Hebrews. The gift makes available for our students and alumni an excellent collection of material bearing on the evangelization of the Jews. In addition to the standard reference books on the history of the Jewish people, the collection includes material on the present customs and outlook of the Jews, as well as some of the outstanding novels illustrating Jewish life.

The staff of the Library is continuing its efforts to remove from the open shelves rare volumes for preservation in the rare book room. At the present time the field of early American religious literature is being searched for old books. One volume of unusual interest is Gilbert Tennent's "A Solemn Warning to the Secure World from the God of Terrible Majesty," printed in Boston in 1735. This copy was in the possession of William Tennent in the year 1736, as a Latin inscription on the fly-leaf testifies. In 1744 it belonged to Charles Tennent. Later it was in the possession of Ravaud K. Rodgers of the Class of 1818, who presented it, together with many books which formerly belonged to Dr. John Rodgers, to the Seminary Library in 1874. Numerous other volumes are being transferred to the rare book room for special care.

The program of recataloguing which was undertaken in 1931 is being continued. One important modification in the original plan has been made. In the field of secular literature, the problem of reclassification has been frankly faced. The final decision has been that the Seminary is not justified in attempting to maintain a unique and somewhat ancient classification for secular books. The classification of the Library of Congress has therefore been adopted for all books which do not bear directly upon Christian life and thought. The acceptance of the new system will not in any way affect the integrity of the present classification in the sphere of religion, where the

theological outlook of the Seminary remains the dominant influence in the arrangement of religious literature. The actual work of reclassification has already been started for the history of the American continent and of the far eastern countries. This involves a large amount of technical work and necessitates the moving of many books. Many years will pass before the work is done, yet the reclassification and recataloguing will proceed steadily with a minimum of inconvenience to students and alumni.

KENNETH S. GAPP

PUBLICATIONS BY THE ALUMNI, FACULTY AND TRUSTEES DURING 1940

THE titles of books and articles which have been written by alumni are being preserved in the records of the Seminary. While the list at the present time is incomplete, the titles already collected are printed for the information of friends. Many of these books have been presented for preservation in the Alumni Alcove of the Library. Other titles have been obtained by correspondence and from the Librarian's survey of current literature. The publications are here arranged in the order of the graduating classes, and include books issued in 1940. Periodical articles are given only when reprints are in the Alumni Alcove.

Before a worthy appraisal of the literary accomplishments can be made, the present incomplete list should be supplemented by all other titles written by graduates of the Seminary. The alumni are therefore requested to send information about other books.

The sermon of Dr. Phineas D. Gurley, of the Class of 1840, at the funeral of Abraham Lincoln in the year 1865 has been printed from the original manuscript and issued in a small book by the Department of History. It bears the title, *Faith in God. The History of the Class of 1890* has been published by the secretary of the class, the Rev. Frank B. Everitt. Dr. Walter Lowrie, of the Class of 1893, has published *SS. Peter and Paul in Rome* (Oxford) and has translated Kierkegaard's *Stages on Life's Way* (Princeton). Dr. G. Sherwood Eddy, of the Class of 1896, has published *I have seen God do it* (Harper). Dr. William Hallock Johnson, of the same class, has written *Who is this King of Glory?* (American Tract Society). The Rev. Henry G. C. Hallock, also of the Class of 1896, has issued more pamphlets in *The Endeavourer's Church Pulpit*. Dr. James O. Boyd, of the Class of 1899, prepared the *Maps of Bible Lands* for the new editions of the English Bible, published by the American Bible Society. The Rev. William B. Sheddan has prepared an *Historical Sketch of the Class of 1900* in mimeographed form. Dr. William Brown, of the Class of 1904, has issued a pamphlet on the *Preservation of Church Records* (United Presbyterian Board of Publication). Dr. Harry L. Bowlby, of the same class, is editor of *The Lord's Day Leader*. Dr. Clarence E. Macartney, of the Class of 1905, wrote two books during the year, *Christian Faith and the Spirit of the Age* (American Tract Society) and *Facing Life and Getting the Best of it* (Cokesbury). Professor Andrew W. Blackwood, of the Class of 1908, has recently issued another book, with the

title *Preaching from the Bible* (Abingdon-Cokesbury). Dr. Toyohiko Kagawa, of the Class of 1915, has issued *The Challenge of Redemptive Love* (Abingdon-Cokesbury). President John A. Mackay has written *A Preface to Christian Theology* (Macmillan) and contributed "Things Which Cannot Be Shaken" to the *New York Times Magazine* of April 21, 1940, and "On Earth Peace" to the *New York Times Magazine* of December 22, 1940. The Rev. William M. Miller, of the Class of 1918, published an article on "The Bahai Cause Today" in *The Moslem World* for 1940. Dr. Edward H. Roberts, of the Class of 1923, participated in a discussion of "Toward Better Theological Education," printed in the April and July, 1940, issues of the *Journal of Religion*. Dr. Elmer G. Homrighausen, of the Class of 1924, prepared for publication *Let the Church be the Church* (Abingdon). The Rev. Elmer E. Leiphart, of the Class of 1926, published *Believe and Live* (Southeastern Press). The Class of 1927 is represented by *Christmas Treasures* (Eerdmans) by the Rev. John H. Gwynne, *The Presbyterian Conflict* (Eerdmans) by the Rev. Edwin H. Rian, and *The Presbyterian Doctrine of Children of the Covenant* (Yale) by Dr. Lewis B. Schenck. The Rev. Wick Broomall, of the Class of 1928, has written *The Holy Spirit* (American Tract Society). The Rev. Philip M. Smith presented to the Library a typewritten study of *Village Church Membership Trends during Depression Years*. The Rev. Johannes G. Vos prepared a book with the title *Scottish Covenanters; their Origins, History, and Distinctive Bodies* (Presbyterian Guardian). Dr. Kenneth S. Gapp, of the Class of 1929, contributed "The Librarian's Task in Improving Personnel" to the first issue of *College and Research Libraries*, March, 1940. The Rev. George Borthwick, of the Class of 1936, prepared *The History of the South Haven Church*. The Rev. John C. Crane, of the Class of 1939, has issued *The Sacerdotal Prayer of Our Lord, Studies in the Seventeenth Chapter of John*. Mr. Albert H. Hopper, of the Class of 1941, edited for publication *The Two Hundredth Anniversary of the Founding of the Lamington Presbyterian Church*.

Dr. John M. T. Finney, a Trustee of the Seminary, has published an autobiography under the title *A Surgeon's Life* (Putnam). Professor Samuel M. Zwemer has written two books under the titles, *Art of Listening to God* (Zondervan) and *Glory of the Manger* (American Tract Society). Professor Henry S. Gehman wrote "The Burden of the Prophets" in the April, 1940, issue of *The Jewish Quarterly Review*. Professor Joseph Hromádka prepared a short study of *Masaryk* in the Czechoslovakian language. Dr. Edward J. Jurji published an article on "Islamic Law in Operation" in the January, 1940, issue of *The American Journal of Semitic Languages and Literatures*.

KENNETH S. GAPP

OPENING OF THE ONE HUNDRED AND TWENTY-NINTH SCHOOL YEAR

THE academic year 1940-41 began on September 18. The Reverend Charles R. Erdman, D.D., LL.D., Professor Emeritus of English Bible and Pastoral Theology, presided. The opening address was given by President Mackay, who took as his subject "Heritage and Destiny."

Readers of the BULLETIN will be interested to know that the attendance this year is the largest of any year since the selective process was adopted in the admission of students. The total enrollment is two hundred and thirty-seven. Forty-six are Graduate Students, of whom three are doing work for the degree of Doctor of Theology. There are five Fellows; five Special Students; fifty-one Seniors, sixty-three Middlers and seventy-two Juniors. It is interesting that eighty-six per cent of the students in the last three classes are from the Presbyterian Church, U.S.A.

STUDENT - FACULTY RETREATS

IN the past two years a new institution has appeared on the Seminary campus—the student-faculty retreat. About twenty students, together with three or four faculty leaders, go to St. Martin's House at Bernardsville, N.J., to spend twenty-four hours together discussing pertinent problems in a deeply devotional atmosphere. In general, these retreats fall into two groups: the conference-retreat, and the spiritual retreat.

The participants in the conference-retreats are students interested in some particular aspect of seminary life, who gather together in the spirit of friendly frankness to consider with their faculty advisers their special duties and responsibilities, and attendant problems. The student cabinet, the deputation workers, and those interested in missions thus meet once a year as groups to discuss their work and to derive spiritual refreshment from the fellowship of kindred minds and hearts.

The retreats of a strictly spiritual nature are open to any who may desire to participate. A definite theme, chosen by the faculty member in charge, serves as the basis for talks and discussions at the regularly appointed meetings of the retreat. Usually, after the main talk of the meeting, the group breaks up into small sections, each led by a faculty member, and the subject just presented is discussed for a limited time. Then all gather again to discuss in general the main problems which arose in each group. In this way the individual participant can freely open his heart and speak his mind in the intimacy of the small group without hampering the more general discussion later. And that is, after all, the main reason for these retreats. They are not a series of theological lectures, nor are they a series of forums merely for the purpose of stimulating discussion. These retreats are held in order to deal frankly and sympathetically with those vital issues of the spiritual life which affect every student, so that in the intimate fellowship with his God and his Christian friends he may be led to see his needs and to find Him

anew who supplies our every need according to His riches in glory. Then, too, the devotional life of the fellowship is nurtured by strict adherence to spiritual disciplinary exercises.

Before giving a typical program of one of the retreats, it may be well to say a word about the meaning and place of the retreat in the life of the Seminary. It must be understood by all that the word "retreat" is not, as the name might imply, an attempt to escape the realities and difficulties of life; it is rather a temporary withdrawal or retirement from the noise and bustle of life in order to prepare to meet that life more effectively. It is a necessary part of that rhythm of life, of which our Lord was so conscious. In the midst of unparalleled activity He again and again went apart to commune with God in prayer and meditation. In fact, it was His custom (Lk. 22:39). His earthly ministry began with a forty day retreat in the wilderness, whither the Spirit drove Him; and it closed in the Garden, in prayer. Christ's victories were won in the closet of prayer before He entered the fray.

It was this fine balance between retreat and advance that the Master tried to instil into His disciples during their earthly fellowship. The unveiling of His glory at the Transfiguration occurred when "he took Peter and John and James, and went up into a mountain to pray" (Lk. 9:28). After the Twelve had returned from their preaching tour, Jesus said to them, "Come ye yourselves apart into a desert place, and rest a while" (Mk. 6:31). So the pendulum swings from hot haste to quiet repose, from prayerful meditation to glorious revelation.

Although only about ten retreats have been held thus far, definite results have already been attained. From the conference retreats there have come mainly practical results relating to the needs of the Seminary family. In the spiritual retreat the participant not only receives help on the special problem which is being discussed, but at the same time also learns by actual practice how to use certain devotional disciplines for the nurture of his own spiritual life. And in general, the frank spirit which prevails between faculty and students at these gatherings makes for a fine spirit of cooperation and understanding on the campus.

A typical program of one of these retreats is here given to show what is actually being done.

Friday:

4 P.M.—Cars leave Miller Chapel for St. Martin's house.
5:30-6:15—Devotional service.
6:30-7:30—Dinner. (Selected readings from Scripture or devotional book read at intervals during meal.)
8-9:30—First meeting. Talk. Discussion.
9:30-10—Evening prayers. Silence until morning devotions.

Saturday:

7 A.M.—Rising bell.
7:45-8—Morning devotions.
8-8:30—Breakfast.
8:45-10:15—Second meeting. Talk. Discussion.
10:15-11—Walks.
11-12:15 P.M.—Third meeting. Talk. Discussion.
12:30-1:15—Lunch.
1:30-2—Rest and meditation.
2-3—Communion. Leave for Princeton after service.

The arrangements for the retreats are made by the faculty Committee on Student Life, Dr. Homrighausen chairman, and a student representative or committee. President Mackay has given unstintingly of his time and efforts in the sponsoring of these retreats, and has made it a point to be present at each one. And we could

not close without mentioning our genial host, Rev. Dr. Conover, Warden of St. Martin's House, who, with his helpers, makes our sojourns so happy and comfortable.

C. T. FRITSCH

THE SEMINARY DEPUTATION TEAMS:

FROM THE STUDENTS OF TODAY TO THE STUDENTS OF YESTERDAY

THE men arrive in a Ford. It is a Model A, and they are glad that it isn't a Model T. They have come by invitation to conduct the services in your church, come a good many miles from Princeton in a deputation car. Other teams have gone out also, for there are eight groups of students prepared for this preaching, teaching, and singing ministry. Foremost in their minds is not the Ford, but the opportunity for co-operation with you, the pastor, and for service in the church.

We have seen them leave the Seminary campus more than sixty times this fall, have observed their meetings, have heard their enthusiastic reports on their return, have seen them preparing for the next engagement. Over a period of a few years the rapid growth of the Princeton Evangelistic Fellowship has assumed significant proportions and has presented new issues to its student membership and faculty advisers. The requests of the students and the openings in churches in this metropolitan area have outstripped even the old Fords which have been used for transportation.

The door of room 108 in Alexander Hall opened in September for the office and prayer room of the forty men connected with the Deputation Committee (the student government link of the Fellowship). In and out have passed those who have gathered for consultation, preparation, and prayer regarding an effective ministry to the churches. The teams offer a distinctive and valuable program—evangelistic preaching, worship conducted with reverence and dignity, vocal and instrumental music, song leading, the witness of Christian young men with strong convictions, personal work, literature, and forums. A Seminary deputation has the advantages of youth which gives it a positive testimony to contemporaries who are often uncertain and confused. Also the size of a team makes it possible to reach more people than any one man could by himself.

Organization has helped to systematize this project with forums, reports, team discussions, quartet practice, and special meetings on the campus. However, the vital life of the Fellowship comes from the voluntary, sacrificial efforts of men both dedicated to and interested in leading others to Christ. It is remarkable that students are able to leave the academic routine and turn to various types of Christian work during the weekends. The deputations, as part of such student service, have developed an attractive and useful approach to the needs of the churches.

Fifty professions of faith have been reported in meetings this fall, a witness to the abiding power of the Gospel. The members of the teams are eager to develop

points of personal contact, legitimate methods of evangelism, and consecration to the task at hand.

The message given is one that calls for decision. What is more logical after a day during which inspirational services have been held and the Word has been explained carefully than to press the claims of Christ? "You have come here for something. This message of redemption gives you something to take away with you—a choice for Christ. Everyone should make a decision of some sort tonight. Here in the presence of the living God you are asked to say a simple thing—'Yes'—to his love, to his will, to his plan for your life, to the salvation offered through the work on the cross." The response may vary, but it must be a matter of the intellect and the will.

The men have received no financial compensation, but their return has been the joy of work well done, training, and new experience. A new student discovers suddenly the responsibility for an adequate message when people listen intently to him, no longer just a college boy but a minister in the making. They may not know whether he has been in the Seminary a few months or three years. Still he is fortunate in having new ideas, insights, concepts crowding his classes which he can share in all their freshness. We owe the faculty a tribute, for their teaching does give substance to the sermons and talks and expositions of the faith.

Before you bid the men goodbye and God speed and see them chug away from your church in their old Ford, think for a moment of a way in which you can enhance their work. We are handicapped by having only four cars, and those are in a sad state. Breakdowns and repairs have gone beyond the minimum of safety, comfort, and efficiency. An outstanding need therefore is the acquisition of some secondhand cars so that all the teams will be able to arrive at their destinations without incident. Each week we borrow automobiles or make other connections for some of the teams. Because of their condition the Fords which are used are a drain on a limited budget. Give this your thought and prayer. Then, too, we hope that four men will ride up to the door of your church again next year.

David B. Woodward '42
Secretary of the Deputation Committee

THE STONE LECTURES

We regret to have to announce that Principal John S. Whale of Cheshunt College, Cambridge, England, will not be able to give his lectures on "Calvinism and Modern Protestantism" as previously announced. The war situation in Europe makes it impossible for Principal Whale to come to America at the present time.

We are pleased, however, to be able to announce that three lectures will be given on the Stone Foundation by Professor John Baillie of New College, Edinburgh. Professor Baillie, who is one of the best known theologians in the English speaking world, accepted an invitation to come to this country to attend the meetings of the Western Section of the Presbyterian Alliance in Baltimore on February 18-20. His lectures in Princeton Seminary will be given on February 25, 26, 27, and will be open to the public. The hour of the lectures will be 5 p.m.

Dr. Baillie will lecture on the subject "Christianity Faces the Intellectuals of the Modern World." The topics of the individual lectures will be:

1. "Belief and Unbelief: the Parting of the Ways"
2. "The Soul's Encounter with God"
3. "The Gospel Story and Modern Thought"

COURSE BY DR. BONNELL ON "THE CURE OF SOULS"

Dr. John Sutherland Bonnell, Fifth Avenue Church, New York, will give his annual course on "The Cure of Souls," especially designed for seniors, graduate students, and ministers, from two to four o'clock on Thursday afternoons on the following dates: February 13 and 27, March 6, 13, 20, and 27, April 17 and 24.

THE SUMMER INSTITUTE

The dates selected for the next Summer Conference for Ministers are July 7 to 11. Although it is not possible to give full details at this date, unusually significant courses will be offered by members of the Seminary Faculty and specially invited lecturers.

The Institute may be attended by ministers of the Presbyterian or any other denomination, whether or not they happen to be Alumni of Princeton Seminary. Those who desire to do so may bring their wives. The registration fee of five dollars will cover the attendance at the Conference sessions of both husband and wife. The total expense for the four days, including registration fee, room and board, will be twelve dollars.

SEMINARY COMMENCEMENT

The One Hundred and Twenty-ninth Commencement will be held in the University Chapel on Thursday morning, May the 13th, at ten-thirty o'clock. On the evening preceding the Alumni Banquet will be held in the University Gymnasium at six-thirty.

BOOK NOTICES

Book of Common Order, Church of Scotland, Oxford Press, 338 pp., 1940, 6s., 6d.

Among the many books of the kind this is second to none. Like our own worthy manual this new one "implies no desire to supersede free prayer." The aim is rather to suggest practical ways for the minister to deepen and enrich the hour of public worship, especially on the day of the sacrament of the Lord's Supper.

The table of contents is much like that of our own manual, but fuller. By omitting the responsive readings, which appear in our hymnal, the Scotch editors make room for a wealth of fresh materials. These include special prayers for the chief days of the Christian Year. There is also a lectionary, covering two years.

Better still, there is an index, so that one can quickly locate a bidding prayer or one for the blessing of a new home. There are such unique items as cremation and suicide, as well as agriculture and the air force; the dedication of a churchyard (with the appointments of the sanctuary), and the consecration of Sunday school teachers. There are prayers for the insane, for times of industrial unrest, and for those out of work.

The main value of this handsome book, however, lies in its examples of how to do with distinction what every pastor must do again and again. Without imposing either ideas or words these pages suggest numberless ways of voicing human needs and of meeting them through divine grace. Hence the writer wishes that he could have laid hold on such a treasury of prayers when he first went out to be a pastor.

ANDREW W. BLACKWOOD

The Gates of New Life, by JAMES S. STEWART, North Morningside Church, Edinburgh. Scribner, 1940, 251 pp., $1.50.

This volume represents present-day preaching at its best. First issued at Edinburgh in 1937 the book deserves all the praise which it has received. Now that it has been reprinted at a popular price there should be for years a continuous sale. Hence it will take its place on many a pastor's shelf, perhaps between W. M. Clow's *Cross in Christian Experience* and A. J. Gossip's *Hero in Thy Soul.*

The most recent of these books has a quality all its own. It is notable for the appeal to human interest. There is a minimum of abstract theorizing and a wealth of concrete facts. The illustrative materials are worthy of study both for freshness and variety. One reader singled out for copying twenty-five illustrations, averaging one to a sermon. All of them seemed to him both new and helpful.

The style is simple and pleasing. While the movement of thought and feeling is never so swift and strong as to sweep one off one's feet, there is a good deal of Biblical truth which concerns every man today. Although the appeal is often to the heart rather than the head, there is sound doctrine, especially in the emphasis upon the sovereignty of God. The spirit everywhere is strongly evangelical, but never combative.

By a careful study of this book a young minister can learn more about the temper of the best popular preaching in the Church today than by perusing the recent volumes of Yale lectures. If the Scotch divine does not attempt to solve the problems of the modern world, he does show one how to lead the hearer into the air of increased visibility where he will look upon his problems in the light which comes from God by way of the Book.

ANDREW W. BLACKWOOD

Our Bible and the Ancient Manuscripts, by SIR FREDERIK KENYON. xii, 266 pp. Harper and Brothers, New York, 1940. $3.00.

In this new edition of his famous work Sir Frederik gives us one of the most reliable and useful books on the history of the text of the Bible. There is hardly any other field of Biblical studies—perhaps with the exception of Old Testament history—in which recent research and the discovery of important new materials has so considerably changed generally accepted views.

A great number of papyrus and vellum manuscripts of the books of the Bible, both in the original languages and in ancient versions, have come to light in recent years. These new finds have enabled scholars both to retrace with great probability the history of the text and to establish with great certainty in almost every instance the original reading of the autographs. The present book both tells the story of these discoveries and describes the principal authorities used for textual criticism. In the field of the Old Testament it has been possible to reconstruct to a very large extent the pre-masoretic text. These studies tend

to confirm the general faithfulness of the masoretic tradition.

The most important fact in the New Testament field is the modification of the views held by Westcott and Hort concerning the character and the significance of the so-called "neutral" text. Many papyri and newly discovered vellum manuscripts make it evident that this "neutral" text is certainly as little original as is the "western" text. There is, therefore, an increasing tendency among scholars to give more credit to certain variant readings of the Western text than the learned Bishop of Durham was prepared to do. Moreover, the studies of Prof. Lake and Canon Streeter have shown that to the earliest families of the text at least one more is to be added, namely, the Caesarean.

The last section of the book gives a very welcome summary of the Bible in Britain, and of the English Bible from the Anglo-Saxon days to the Revised Version. Thirty-two fine, clearly executed plates illustrate the history of the Bible text throughout its various phases.

With all its vast scholarship this standard work is free from unnecessary technicalities, and it will prove to be of real profit to ministers and Sunday School teachers as well as to students of textual problems. Incidentally it makes evident that the Divine Providence makes itself clearly felt in the preservation of the Bible text. Whenever by human carelessness a portion of the text is corrupted, the fact can easily be detected and corrected by subsequent generations. While the work of textual criticism may never come to an end, it is quite evident that the conditions of the text of the Bible are such that there can be no reasonable doubt about the meaning of any of its principal statements.

OTTO A. PIPER

The Kingdom of God and the Son of Man, A Study in the History of Religion, by RUDOLF OTTO. Translated by Floyd V. Filson and Bertram Lee Woolf. Zondervaan, Grand Rapids, Mich. 406 pp. $3.00.

Among the many books written by the famous author of *The Idea of the Holy,* this last publication will certainly hold a special place of honor. While many of its statements will be questioned and some will be found to be untenable, it inaugurates a new phase in the methodical approach to the problem. The author calls his book a study in the history of religion, thereby indicating that he does not write from the theological point of view. But his treatment of the subject shows that a genuinely historical treatment that does justice to the peculiar nature of its subject is in no way detrimental to religion.

In the field of comparative religion Prof. Otto for a long time was one of those outstanding men who with vast historical knowledge combined a genuine understanding of the peculiarities of religious thought and life. He displays all his qualities as a scholar and thinker in this present study on the eschatology of the Gospels. Most of the recent studies on this subject are so unsatisfactory, because their authors seem to neglect the fact that they are dealing with religious phenomena, not merely with literature. It is true that some modern scholars attempt to make their subject alive by placing it into the context of its original social environment. But unfortunately these studies employ a psychology and a sociology that would be appropriate when dealing with average men, but are certainly misleading when applied to the founders of religions, i.e. to men with exceptional vitality and superior spiritual faculties.

Prof. Otto shows that a religious genius—and this qualification is the least that a historian must give to Jesus—acts and thinks in his own ways, and that without a congenial understanding of the religious purpose and an experience of such phenomena, the historian is apt fundamentally to misunderstand and misinterpret Jesus, as any other great personality in the history of religion.

The most important point in his book, in my view, is his analysis of the Son-of-Man passages in the Gospels. From this investigation Prof. Otto concludes that before his resurrection Jesus regarded himself *only* as the designated Son of Man; that is to say, he made a clear distinction between his existence as Jesus, the prophet of the Kingdom, and the forerunner, as it were, of his being the Son of Man, and his future state in glory. Unlike Schweitzer, who so completely dissociates the two states in the life of Jesus as to destroy their continuity, Prof. Otto attempts to explain how they are compatible in one consciousness. While I feel unable to follow the learned author in all the details of his argument, his analysis as a whole appears to me to be correct. Although the historical approach to the Gospels, even when made on such a high level, is not apt to supersede theological exegesis, this masterly treatment of the subject certainly shows the value of such study. It throws new light on the selfconsciousness of our Lord in His state of humiliation, and it incidentally confirms the kenotic interpretation of the Incarnation.

OTTO A. PIPER

Not To Me Only, by CALEB FRANK GATES, Princeton University Press, Princeton, 1940. Pp. 340 + viii and map.

Students of politics and ecumenics will find this a most timely contribution in a day when the missionary situation in the Near East must be re-examined in the light of changing conditions and when the fate of democracy hangs in the balance and the Levant is once more made a pawn on the chessboard of diplomacy. With the importance attached to the Turkish role in the current struggle for power, added significance is gained by the present appearance of the volume under review. Basically, the work consists of the memoirs of a valiant Christian whose sojourn in Turkey (1881-1932) illustrates in bold relief the task of the evangelist as he helps shape the destiny of new nations and as he paves the way for momentous decisions in the course of human history. So it was with the Puritan Fathers and the pioneer missionaries of America, and so it shall be in the case of those who represent the cause of Christ in all nations—the old, the submerged, the new and the yet unborn.

Amidst the mists of primitive society in Asia Minor stands the stately figure of the man whose triumph symbolizes the remarkable transformation that within his own lifetime took place as Turkey banished the rule of her despots and assumed her rightful place among the nations of earth. Halfway between Syria and Iraq on the salubrious heights of Mardin Dr. Gates established his first center of learning; in Harput, operating from Euphrates College, he held together the mutilated body of the Armenian community; and finally at Robert College in Istanbul he firmly held out, through war and ruin, like a rock. Armenians and Turks, Arabs, Kurds and Greeks, Bulgarians and Americans all met under the leadership of a humble teacher and preacher whose only dream was to follow in the footsteps of the Galilean.

Preceding the Balkan Wars one reads of the Armenian disasters of 1895 and 1908. The dark days of 1914-18 are foreshadowed by the woeful tale of internal strife in the domains of the Ottoman autocrat Abd al-Hamid. Finally out of the shambles emerges the Kemalist régime whose unremitting policy dictates that Turkey shall discard her Oriental affinities and turn toward Europe and America to receive inspiration from that light which, alas, is all but dimmed now.

The Near East, scene of the eventful half-century here described, is the geographic area oddly called the Middle East in the parlance of political scientists and diplomatists. It is a vast area washed by the waves of the Eastern Mediterranean. To Westerners, no other part of the earth holds as much fascination, for here took place the mingling of the Indo-European from the north with the Mediterranean from the south which produced the culture, art and law of the Greeks and Romans. And there on the Semitic verge of Asia, the home of religious enthusiasms from the beginning, arose the Christian Way.

Among the languages mastered by the author Arabic came first, and fortunately so for it is the Latin of Islam. He soon acquired a flair for the literatures and cultures of the peoples whom he served. The Syrians he knows well; but the Armenians he knows better. Islam yields its secrets to him though he is at his best as an authority on its Turkish aspects. As a student of Balkan affairs, Dr. Gates naturally leans to the Istanbul viewpoint, but he also understands the minds of Athens and Sofia. As a missionary expert Turkey again is his stronghold, and his approach is built upon the educational and philanthropic zeal of the evangelist. Within the compass of the book a number of issues, touching the very heart of the missionary enterprise, find mention. The one motif unifying the otherwise disparate material is a never-ebbing sense of divine mission gripping the author's soul. In its entirety the book through its divers facets illumines the whole range of missionary effort as a movement of divine origin and cosmic outlook.

Reference is made to the scanty conversions from Islam. Missionaries entered Turkey hoping to lead the Moslems to Christ. In this, frustration was their lot, for Moslems from the time of the first caliphates have cherished a pride in their religion that nullifies all attempts at proselytization. A convert from Islam runs the risk of ostracism and death. Yet the bulk of Near Eastern Moslems are the descendants of Christian forbears. Syria, Egypt, Turkey, and Palestine were all parts of Eastern Christendom before the Arab conquest in the first half of the seventh century. From the age of St. Paul, Churches had existed in the Levant. They kept their faith in spite of fire and sword. Now in a state of lethargy, they are a stumbling-block to the would-be Moslem convert who judges all Christianity by the examples closest to him. In order to resolve this knotty and well-nigh baffling problem two policies were adopted. The first was to attract Islam by way of improving the status and vitality of the indigenous Churches. The second was to educate Moslem youth and to free the people from prejudice and superstition so that their eyes may be opened to receive the truth.

In both of these fields Dr. Gates made contributions of first magnitude.

In addition to education, philanthropy and its handmaiden medicine loom very bright in the confines of this autobiography. The genesis of the Near East Relief, one of the most remarkable mercy projects ever maintained by private gifts, is sketched. Here the reader learns that the same Protestant Churches of America, which had rallied to the call for the liberation of the Levantine mind from the shackles of ignorance, were also the first, if not the only, agencies to respond to the work of charity and the alleviation of suffering. Thousands of orphans were provided for; homes and homelands were also found for many thousands. The scourge of famine was partially halted. The maimed, the aged, and the distressed were aided. Perhaps someday the sufferings of refugees will teach the nations that a world dominated by selfishness is a bad world. The suffering Armenians, and others, were relieved through the benevolence of men and women in distant parts of the world. This came to them as an assurance that someone cared and was willing to send not only bread and shelter but kindly thoughts and prayers to all the afflicted, the bereaved, and the tormented.

Dr. Gates throws light also on the post-war settlement of the Armenian and Turkish problems. He did not advocate the formation of an Armenian state on Turkish soil nor the dispossession of the Turks within their legitimate zone of numerical preponderance. The present reviewer finds himself in agreement with the theory of the diversity of causation behind the Armenian massacres as set forth in the book. However, in the unpardonable excesses of the spring of 1920 the guilt must primarily be laid at the door of the retreating Allied armies which ruthlessly delivered the helpless minorities of Asia Minor into the hands of their bloodthirsty enemies. Honored and befriended by many a Turk, Dr. Gates is the last person to condone evil-doing or to assign credit where it is not due. His advice to the American embassy in Turkey, his espousal of the Turkish national cause at Lausanne and his untainted love for the nationals are tempered throughout with prudence and insight.

Not To Me Only, the title of the book, carries one back to St. Paul (2 Timothy 4:8). The noble contest which Paul has prosecuted all his life in the service of the Gospel has now reached an end, and Timothy is to take his place. Likewise Dr. Gates, who has carried the message from the Middle West to the Middle East, has preserved the faith. A crown of victory awaits the one who has fought the powers of darkness and tyranny offering himself as a shield for the victims. Scattered throughout the world his former students bear the torch which he passed on to them. Ismet Inönö, now president of the Turkish Republic, said to Dr. Gates when he retired and was leaving the country, "Do not forget us. We cannot forget you." At the instance of Venezelos, the King of Greece decorated Dr. Gates with the Order of King George. King Boris of Bulgaria conferred upon him the Order of Alexander. But as with the Apostle to the Gentiles, another crown has been prepared for him—the crown of righteousness. Paul was not to be crowned alone: all who have learned to love His appearing shall share the honor. Nothing could better serve to confirm Timothy in the work of the Lord than the hopeful joy with which the Apostle looks back upon his life work. Nothing in contemporary literature is more valuable to the missionary than the reading of this book. Paul's testimony began with the appearance of Christ, and with it it concludes. So does this noble spirit of our own day begin his evangelistic career, and so does he bring it to a happy ending.

EDWARD J. JURJI

Transcriptions of Early Church Records of New Jersey: Colporteur Reports to the American Tract Society, 1841-1846. Prepared by the New Jersey Historical Records Survey, 1940.

This mimeographed volume contains reports made by sixteen students of the Seminary to the American Tract Society. The students, members of the classes of 1843-1847, spent their vacations in sparsely populated sections of New Jersey distributing tracts and performing religious service under the direction of the American Tract Society. Since the American Tract Society began the colporteur form of service in 1841, Princeton students were among the first to participate in this phase of the Society's work.

The reports give the details of travel through the small villages and farms in the areas visited, describe the condition of the few available churches and Sunday schools, and record conversations between the colporteurs and the inhabitants. They serve, in general, to characterize the religious life of the small communities and the settlers in the nearby areas. The original manuscript documents, which formerly were on deposit in the Library of the Seminary, have been transferred to the Department of History in the Witherspoon Building.

KENNETH S. GAPP

THE CLASS OF 1940

Members of the Class of 1940 are now employed as follows:

T. Howard Akland, pastor, Presbyterian Church, Mariaville, N.Y.

Robert A. Allen, pastor, West Trenton Presbyterian Church, Trenton, N.J.

Steven Barabas, further study, Princeton Seminary.

Andrew W. Blackwood, Jr., pastor, First Presbyterian Church, Newton, N.J.

L. Rodney Boaz, pastor, Presbyterian Church, Frankford, Del.

Scott T. Brewer, pastor, Presbyterian Church, Montesano, Wash.

G. Chalmers Browne, pastor, Presbyterian Church, Salineville, Ohio.

James C. Christman, pastor, Evangelical Congregational Church, Joanna, Pa.

Manuel F. L. Conceicao, Jr., Home Mission Council, New Bedford, Mass.

Frederick M. Corum, teacher, College of the Ozarks, Clarksville, Ark.

Donald Crawford, pastor, Presbyterian Church, Sag Harbor, L.I., N.Y.

John Martin Croup, pastor, Presbyterian Church, Nottingham, Pa.

Donald M. Davies, studying on Fellowship, Princeton Seminary.

Thomas C. Davies, pastor, Presbyterian Church, Willow Grove, Pa.

William E. Everheart, pastor, Presbyterian Church, Ben Wheeler, Tex.

James L. Ewalt, assistant pastor, Second Presbyterian Church, Elizabeth, N.J.

Harry P. Farr, Jr., pastor, Presbyterian Church, Honey Brook, Pa.

Robert R. Ferguson, stated supply, Presbyterian Church, Port Townsend, Wash.

Harry K. Gayley, pastor, Presbyterian Church, West Barnet, Vt.

Franklin B. Gillespie, pastor, Lewinsville Presbyterian Church, McLean, Va.

Homer L. Goddard, Jr., assistant pastor, Presbyterian Church, Hollywood, Calif.

Ellis Lee Graves, pastor, Hamptonburgh Presbyterian Church, Campbell Hall, N.Y.

William P. Gross, Presbyterian Church, Willoughby, Ohio.

Hugh Gunn, stated supply, Lyndhurst Community Church, Lyndhurst, Ohio

Arthur Burtis Hallock, pastor, Presbyterian Church, Pottstown, Pa.

Ralph W. Hand, Jr., pastor, Presbyterian Church, Iron River, Mich.

Robert E. Harvey, plans not yet settled.

William H. Heilman, assistant pastor, Prospect Presbyterian Church, Maplewood, N.J.

J. Clyde Henry, further study, Princeton Seminary.

Richard H. Hutchison, pastor, First Presbyterian Church, New Brighton, Pa.

Franklyn D. Josselyn, pastor, Presbyterian Church, New Hope, Pa.

William M. Kendall, pastor, Presbyterian Church, Greenfield, Ind.

Donald C. Kerr, further study, Emmanuel College, Victoria University, Toronto, Canada.

Paul F. Ketchum, assistant pastor, Covenant-First Presbyterian Church, Cincinnati, Ohio.

Robert G. McClure, Jr., pastor, Presbyterian Church, Cow Creek, Ky.

Harry C. McDivitt, Jr., pastor, Marion Center and Gilgal Presbyterian Churches, Pennsylvania.

John McPherson, Jr., pastor, First Presbyterian Church, Port Jervis, N.Y.

Keith B. Munro, pastor, Presbyterian Church, Gilroy, Calif.

John Earl Myers, pastor, Mahoningtown Presbyterian Church, New Castle, Pa.

Kenneth E. Nelson, Sunday School Missionary under the Board of National Missions, address, Y.M.C.A., Spokane, Wash.

John Oldman, pastor, St. James Presbyterian Church, Snow Hill, Md.

Howard W. Oursler, pastor, Methodist Church, Cornwells Heights, Pa.

William M. Perdue, pastor, Presbyterian Church, Saint Ignace, Mich.

George T. Peters, assistant pastor, East Liberty Presbyterian Church, Pittsburgh, Pa.

Robert H. Philips, pastor, Presbyterian Church, Delaware City, Del.

Raymond E. Pittman, pastor, Alexandria First Presbyterian Church, Milford, N.J.

William O. Ragsdale, pastor, Associate Reformed Presbyterian Church, Lancaster, S.C.

Evan W. Renne, pastor, Rock and Head of Christiana Churches, Newark, Del.

Charles B. Robinson, pastor, Chamber's Memorial Presbyterian Church, Rutledge, Pa.

Edward W. Rodisch, Pastor Presbyterian Church, Prattsburg, N.Y.

Elbert H. Ross, pastor, Trinity Church, Berwyn, Pa.

Vincent T. Ross, Pastor Presbyterian Church, Milford, Pa.

Richard L. Schlafer, pastor, First Presbyterian Church, Parkesburg, Pa.

Allan E. Schoff, pastor, Presbyterian Church, McBain, Mich.

S. Charles Shangler, pastor, Immanuel Presbyterian Church, Trenton, N.J.

Mark A. Smith, pastor, Presbyterian Church, Stamford, N.Y.

Richard C. Smith, studying on Fellowship, Princeton Seminary.

William S. Stoddard, assistant, First Presbyterian Church, Pittsburgh, Pa.

Ernest D. Vanderburgh, Jr., pastor, Presbyterian Church, Brewster, N.Y.

Wayne Walker, pastor, Presbyterian Church, Long Branch, N.J.

Samuel G. Warr, assistant pastor, Seventh Presbyterian Church, Cincinnati, Ohio.

George H. Winn, Jr., pastor, Lake Huntington and Cohecton Presbyterian Churches, Cohecton, N.Y.

ALUMNI NOTES

[1894]

The Rev. Curtis O. Bosserman has retired from the First Church of Cape May, N.J., of which he has been pastor for twenty-five years.

[1896]

The Rev. Archibald B. Jamison retired from the pastorate of the church at Durham, N.Y.

[1897]

The Rev. W. J. Van Kersen, D.D., retired from the position of District Secretary of the Board of Foreign Missions of the Reformed Church in America on October 1.

[1898]

The Rev. Walter M. Elliott retired from his pastorate at Antwerp and Hicksville Churches, Ohio, on August 4.

[1900]

The Rev. Benjamin Thomas is now stated supply of Hopedale Church, Ill.

[1902]

The Rev. Ralph E. Clark is serving the Marshfield, Ore., Church.

The Rev. C. H. Morton is now stated supply at Potosi, Mo.

[1903]

The Rev. Frank G. Bossert retired on July 1 from the pastorate of the Roxborough Church, Philadelphia, Pa.

[1905]

The Rev. J. Y. Stewart, pastor of the church at Mahama, Ore., celebrated with his congregation the fiftieth anniversary of the church on June 30.

[1906]

The Rev. L. M. Kriel has received the degree of Doctor of Theology from the Faculté Libre of the Protestant Church of France.

[1908]

The Rev. Arthur J. Marbet became pastor of First Churches of Burdett and Hector, N.Y., on October 1.

[1909]

The Rev. LeRoy C. Ilsley is now stated supply of First Church, Shidler, Okla.

The Rev. Dr. Herbert Booth Smith and Dr. Katherine Margaret Close were married on July 15 in the First Church of St. Helena, Calif.

[1910]

The Rev. W. Clarence Thompson began serving Montour Church, Oakdale, Pa., on December 1.

[1911]

The Rev. Roy V. Chapin is now serving Jewett and Ridge Churches, Jewett, and Centre Unity Church, Means, Ohio.

[1912]

The Rev. Teunis E. Gouwens, D.D., has been elected Professor of Homiletics in the Louisville Presbyterian Seminary, Louisville, Ky.

The Rev. William S. Hess, D.D., became pastor of First Church, Huntington, N.Y., on November 16.

[1914]

The Rev. Allan Hill Brown is now senior chaplain of the 83rd division, Reserve Corps.

The Rev. Orlo D. Slater is serving First Church, Ipana, Ill.

[1915]

The Rev. William E. Dysart has become stated supply of First Church, Hamburg, Iowa.

The Rev. Thomas B. Ruff has accepted a call to the Old Fort and Siloam Churches, N.C.

[1916]

The Rev. E. S. Chedister is now pastor of the Second Congregational Church of Albany, N.Y.

The Rev. David R. Wylie, pastor of Bethany Church, New York City, has been granted a year's leave of absence to become a chaplain in the army.

[1917]

The Rev. Earnest E. Eells is serving as chaplain at Plattsburg, N.Y.

The Rev. Klaas J. Stratemeier is now head of the Department of New Testament Literature in the University of Dubuque.

[1918]

The Rev. J. Russell Bucher has received the degree of Doctor of Philosophy from Edinburgh University.

The Rev. Lewis Hubert Knight was installed pastor of First Church, Wilmington, Ill., on October 27.

[1921]

The Rev. Frederick H. Dawson became Sunday School missionary and field representative of Kansas National Missions on October 16.

[1922]

The Rev. Angus C. S. Smith has been installed pastor of the Motherwell and Avonbank United Churches near St. Mary's, Ontario, Canada.

The Rev. Francis T. White is now pastor of the Associate Reformed Presbyterian Church in Spartanburg, S.C.

[1923]

The Rev. Bruce A. Cumming has become pastor of the Church at Bartow, Fla.

The Rev. William David Johnson, who recently received the degree of Doctor of Divinity from the University of Dubuque, began serving Second Church, Portsmouth, Ohio, on December 1.

[1924]

The Rev. Edwin Ray Cameron is now serving the First Church of Missoula, Mont.

[1925]

The Rev. J. Harry Cotton, Ph.D., assumed his duties as President of the Presbyterian Theological Seminary, Chicago, Ill., on August 1.

[1926]

The Rev. Frederick Bronkema, Ph.D., has been appointed Guest Professor of Systematic Theology in the Theological Seminary of Dubuque University.

The Rev. Edmond G. Dyett has become pastor of the First Church, Rome, N.Y.

The Rev. Lenn L. Latham began serving Westminster Church, Indianapolis, Ind., on October 1.

The Rev. William A. McCall will be associated with the Overbrook Church, Philadelphia, Pa., for the next few months, assisting in the work of parish visitation.

The Rev. Garrett S. Tamminga began serving the First Church, Concord, Calif., on June 16.

[1927]

The Rev. Valentine S. Alison has received the degree of Master of Religious Education from The Hartford Seminary Foundation, Hartford, Conn.

The Rev. Quincy A. McDowell has become pastor of the Maisonneuve Presbyterian Church in Montreal, Canada.

The Rev. Robert A. Miller is now a member of the faculty of the Southern California Bible College, Pasadena, Calif.

[1928]

The Rev. R. Clifton Dorn has become stated supply of the Community Churches of Littlerock and Palmdale, Calif.

The Rev. R. Clyde Douglas is serving the Presbyterian Church (U.S.) in Milton, Fla.

The Rev. Daniel E. Kerr is now pastor of the First Church, Lincoln, Ill.

The Rev. George K. Neff has accepted a call to Jonesboro Church, Tenn.

The Rev. Marion F. Stuart was installed pastor of the Central Church of St. Paul, Minn., on November 24.

[1929]

The Rev. Henry Ganse Little began serving Broad St. Church, Columbus, Ohio, on December 1.

The Rev. Horace C. Lukens is now pastor of Vienna Church, Va.

The Rev. Gorman Roof began serving the church of Catasauqua, Pa., on December 1.

The Rev. Irving A. West has become pastor of Central Church, Zanesville, Ohio.

[1930]

The Rev. Joseph C. Dickson has accepted a call to the Presbyterian Church at Upper Montclair, N.J.

The Rev. E. William Geitner has become a chaplain in the United States Army.

The Rev. John Ross Hays is now serving the First Church, Emlenton, Pa.

The Rev. Ralph S. Peterson is pastor of Yale Avenue Community Church, Tulsa, Okla.

The Rev. C. E. Ulrich is serving the Linglestown and Colonial Park Churches (Church of the United Brethren in Christ) in Harrisburg, Pa.

The Rev. Robert H. Wood is pastor of the Park City Church, Knoxville, Tenn.

[1932]

The Rev. Eugene Carson Blake has accepted a call to the Pasadena Presbyterian Church, Calif.

The Rev. John C. Corbin began serving First Church, Jeannette, Pa., on December 1.

The Rev. John H. Highberger is now pastor of Prompton and Waymart Churches, Pa.

The Rev. W. E. Phifer, Jr., has become pastor of the Westminster Church (U.S.) in Nashville, Tenn.

The Rev. Earl Frederick Schottke is now serving Blue Ash Church, Ohio.

[1933]

The Rev. J. Hayden Laster has closed his work at Acton Memorial Church, Birmingham, Ala., but continues to serve Edgewood Church, Birmingham, Ala.

The Rev. John Charles McKirachan has become pastor of the Chambers-Wylie Church, Philadelphia, Pa.

[1934]

The Rev. Thomas G. Cannen is now pastor of the Presbyterian Church at Verona, N.Y.

The Rev. Thomas C. Cannon is serving Cranston Memorial Church, New Richmond, and Monroe Church, Bethel, Ohio.

The Rev. Ardel W. Christie became pastor of Community Church, Curtisville, and Bull Creek Church, Tarentum, Pa., on November 1.

The Rev. Paul L. Crooks has accepted a call to the Little Church on the Prairie, Lakewood, Tacoma, Wash.

The Rev. John W. Myrose is pastor of the First Church, McLean, Tex.

The Rev. Donald H. Spencer has become pastor of the Point Breeze Church, Pittsburgh, Pa.

[1935]

The Rev. Cecil Herman Bailey began serving Sterry Memorial Church, Rosell, Idaho, on August 1.

The Rev. Paul K. Heberlein is now stated supply of Wadsworth Church, Saginaw, in addition to his work at First Church, Munger, Mich.

The Rev. John Alexander Hutchison has accepted a teaching fellowship at Union Theological Seminary.

The Rev. Abram G. Kurtz became pastor of the Church of Kingston, Pa., on September 15.

The Rev. John W. Pressly, Jr., is now serving First Church, Vancouver, Wash.

[1936]

The Rev. R. Rolland Armstrong has become pastor of the First Church, Fairbanks, Alaska.

The Rev. David R. Bluhm became a member of the Waynesburg College Faculty on October 1.

The Rev. George Borthwick is now serving Arlington Avenue Church, Brooklyn, N.Y.

The Rev. Stanley R. Boughton became pastor of Freeport Church, Pa., on October 1.

The Rev. Frederick W. Brink has received the degree of Master of Sacred Theology from Temple University.

The Rev. J. Harold Guy has accepted a position as assistant to the pastor of the Union Congregational Church, Montclair, N.J.

[1937]

The Rev. Robert J. Beyer has become pastor of the Potts Grove and Mooresburg Churches, Pa.

The Rev. William H. Kepler has been installed pastor of First Church, Catonsville, Md.

The Rev. Clarence L. Lecrone began serving Ogden Memorial Church, Chatham, N.J., on October 1.

The Rev. Albert W. Peters has accepted a call to the Mahoning Church, Danville, Pa.

The Rev. L. LaVerne Ross is now assistant pastor of Central Church, Buffalo, N.Y.

The Rev. Harold Albert Scott is pastor of First Church, Hackettstown, N.J.

The Rev. William Garland Vincent is now serving Elderton and Whitesburg Churches, and Curry Run Church, Indiana, Pa.

[1938]

The Rev. Howell M. Forgy is serving as chaplain in the United States Navy, at Great Lakes, Ill.

The Rev. Lloyd S. Hindman is now chaplain in the United States Navy at Naval Operating Base, Norfolk, Va.

The Rev. Gordon Link Roberts has become pastor of Bellevue (Welsh) Church, Scranton, Pa.

The Rev. Donald Scott has accepted a call to the Roxborough Church, Philadelphia, Pa.

[1939]

The Rev. Alexander Christie is now serving Union Church, Cedar City, Utah.

The Rev. Floris L. Ferwerda, Ph.D., has been installed pastor of the First Church, Cape May, N.J.

The Rev. Leon A. Haring, Jr., is pastor of Murray Church, Ky., and director of the Westminster Foundation, Synod of Kentucky.

The Rev. Stanley S. Newcomb has accepted a position as graduate assistant at the University of Redlands, where he will teach in the Department of Speech and pursue further graduate work.

The Rev. O. Wilbur Randall is now pastor of Reserve Church, N.M.

The Rev. David Rees has become associate pastor of the First Church (U.S.) of Beckley, W.Va.

The Rev. Richard N. Stroman has accepted a call to the First Church of McKees Rocks, Pa.

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